

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

VOL. XXXVII.

LITTLE ROCK, ARK., THURSDAY, OCTOBER 31, 1918.

NO. 44

NOW THE GOD OF PATIENCE AND CONSOLATION GRANT YOU TO BE LIKEMINDED ONE TOWARD ANOTHER ACCORDING TO JESUS CHRIST; THAT YE MAY WITH ONE MIND AND ONE MOUTH GLORIFY GOD EVEN THE FATHER OF OUR LORD JESUS CHRIST. WHEREFORE RECEIVE YE ONE ANOTHER, AS CHRIST ALSO RECEIVED US TO THE GLORY OF GOD. —Romans 15:5-7.

## THE HIGHEST PATRIOTISM.

Over a year ago President Wilson, addressing a company of Church leaders, said: "Keep the Church at the flood-tide of spiritual power; this is patriotism." Recently he reiterated the sentiment to a similar group.

Yes; if the Church is kept at the flood-tide of spiritual power, our people will, like the Master, be ready for every high service and for genuine sacrifice. The Church has always represented those principles more fully than any other organization, but just now the nation in its civic life seems to call out that spirit more completely than does the Church. Patriotism is a cardinal virtue. The man without it is unnatural. But patriotism is not the highest virtue. A man may be willing to serve his country, and yet despise and rob the poor and the needy. He may sacrifice even his life for his country, and yet despoil innocent womanhood. If he is the kind of man Christ wants him to be he will not be less loyal to his country, but he will be honest with his neighbors and will respect the rights of the weak and helpless who come in his way.

What we as Christians need is to become stirred with zeal for the Kingdom of God as we are now aroused for our country. The experiences of the war are showing us how much more we could do for our Master if we were to carry into our religious work the same enthusiasm and energy which we are displaying in our patriotic activities. Our great Centenary Movement, suggested by the Holy Spirit at the psychological moment in our history, should enable the Church to do for the Kingdom what Christ wants us to do and knows we can do. Let the spirit of intercession prevail among us so that the flood-tide of spiritual power may be reached and kept. Now is our day of supreme opportunity and tremendous responsibility!

## UNIFYING SPIRITUAL FORCES.

At a recent meeting of editors of religious papers, Dr. John R. Mott explained that at first he had been much opposed to the joint campaign for war work and had before the War Council argued for separate campaigns; but after the matter had been submitted to President Wilson and decided by him, Dr. Mott had acquiesced. However, after studying the question more thoroughly, he had become convinced that it was intrinsically the proper thing. It has many positive advantages. It will be far more economical in time and money to conduct one campaign instead of seven. The work will be done in one week as compared with three months. It will enable the strong to help the weak. It will promote the spirit of co-operation both at home and in the army. When all things are considered the apportionment is equitable. The Knights of Columbus are to get 17.60 per cent of the funds, and the Romanists constitute just about that proportion of the whole people. The Y. M. C. A. and the Y. W. C. A. and the Salvation Army, organizations representing Protestantism, are to receive about 70 per cent.

Dr. Mott feels that it will be to the advantage of religious unity throughout the country for Jew and Romanist and Protestant to get together in planning and working for a single appeal like this,

and for the support of a cause which is rendering a common service. He so thinks that in this united activity Protestantism has nothing to lose, but much to gain. If those who have held aloof from us can be brought into touch with us in a common patriotic service they will learn what our methods and spirit and ideals really are. Certainly Protestantism desires that Jews and Romanists should understand.

Dr. Mott pertinently and appropriately says: "We trust our President. The American people have never parted company with him in this war in any of his proclamations or requests, and the last one in which they should part company with his leadership is this one which seeks to unite all the forces of righteousness and unselfishness in behalf of the manhood and the boyhood of the nation who are seeking to bear the impossible strain of this great struggle. Certainly we will follow our great leader to the end."

We feel safe in following two such great Christians as President Wilson and Dr. Mott, the first the greatest political leader, the second the greatest Christian leader, in the world. We are glad that, with scarcely an opposing voice, the people of Southern Methodism approve and support the policies of these two wise world leaders.

## WHAT DOES BISHOP BERRY MEAN?

Bishop J. F. Berry, as fraternal representative of the Methodist Episcopal Church, in his address before the General Conference of the Canadian Methodist Church, referred to the Unification of Methodism in the United States. On another page we quote in full his discussion of that subject. His language on the relation of the two Churches (North and South) to the negro is exceedingly unfortunate, and calculated to keep the Churches apart.

He says that the difficulty "deals directly with fundamental convictions and deep-seated prejudices." . . . "Most of their (the Southern) commissioners would prefer that the colored people should go out into a church of their own. On the other hand, our commissioners maintain pretty strongly the historic attitude of their church. While at no time advocating social equality, they insist that the colored brother shall have the same ecclesiastical status that his white brother enjoys, and are unwilling to accept any plan of unification that makes him feel that he is humiliated." . . . "To put the matter in a nutshell, our friends of the Methodist Episcopal Church, South, maintain the traditions of the South on this race question. In sharp contrast with that, the Methodist Episcopal Church is cosmopolitan and democratic, a church whose membership is made up of all sorts of peoples, without reference to nationality or color or previous condition of servitude. These two attitudes are very real. They are deep seated. They reach back through the long years. They are interwoven with the political and social ideals of the people."

Note carefully the Bishop's words. He says: "In sharp contrast with that, the Methodist Episcopal Church is cosmopolitan and democratic." The obvious implication of that assertion is that the Methodist Episcopal Church, South, is provincial and undemocratic. What should be thought of the propriety of such language on an occasion of that kind where nothing but fraternity is expected? Think of the senior effective Bishop of a Church that is negotiating with another Church, in a fraternal address before a third Church, explaining the difficulty of uniting as growing out of the fact that his Church is cosmopolitan and democratic, and the other Church is in sharp contrast with that. Is that courtesy, to say nothing of fraternity? His Church

cosmopolitan and democratic, but the other Church—!! Truly has it been said, "Comparisons are odious."

Then what does the Bishop mean when he says, "fundamental convictions and deep-seated prejudices"? On which side are the "fundamental convictions"? Whose are the "deep-seated prejudices"? We wonder what these Canadian brethren, who know something of the history of Methodism in the United States, thought of the Bishop's malapropos utterance. Has Bishop Berry correctly represented his great Church in apparently disparaging Southern Methodism before the Canadian General Conference? We shall be pleased to publish anything that may be offered in defense of his language.

## AN ANALOGY.

At the memorable General Conference of 1866, when it was "resolved, that it is the sense of this General Conference that lay representation be introduced into the Annual and General Conferences," the first vote was ninety-six affirmative and forty-nine negative. This was not quite the two-thirds majority required to refer the question to the Annual Conferences. On this situation Bishop McTyeire, our great expounder of the Discipline, comments thus: "The principle once admitted, even by a numerical majority, everything was gained. Men who were doubtful, or so indifferent to the new measure as to vote on the old side, saw that the Church could not well stand in that attitude on such a subject—excluding laymen on a minority expression of the ministry; and enough of them consented to waive their preferences on the final record to make a two-thirds majority." The proposition easily obtained the requisite three-fourths vote of the Annual Conference votes and thus the Constitution was amended.

Does not the same principle, commended by Bishop McTyeire, hold good now? The principle of laity rights for women is admitted by the tremendous majority in the General Conference, which was not a mere two-thirds majority, but a vote of 265 to 57. Would it not be extremely unfortunate for this movement to fail for lack of a few votes necessary to make the three-fourths of the Annual Conference votes? It is not simply right that our women should be fully recognized, but now it is highly expedient that the question carry this year so that the agitation shall come to an end, and the united Church enter with its full force upon the tremendous tasks which are now calling upon us for redoubled diligence. Let us make the vote unanimous in Arkansas.

## ADDRESS OF THE CONSTITUTIONAL CONVENTION.

After completing its work the Constitutional Convention authorized the printing of the document and the publication of an explanatory address. A pamphlet, containing both Constitution and Address, is now going out to the people for their careful consideration.

The old Constitution, written during a period of strife, is admittedly a remarkably fine production when the conditions under which it was prepared are considered. It has stood the test of time and the people of Arkansas need not be ashamed of it. However, more than a generation has passed and we are living in a new era. The world has never changed so much in a like period as it has within the last forty years. When the old Constitution was adopted the French Republic and the German Empire had just been organized, and Japan was emerging from mediaevalism. The telegraph was barely beginning to make each part of the globe conscious of the existence of all other parts. Ar-

(Continued on Page 3, Column 3.)

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N. Arkansas Conference at Clarksville, Nov. 20.  
Little Rock Conference at Magnolia, Dec. 4.

## PERSONAL AND OTHER ITEMS.

Influenza has necessitated the change of North Alabama Conference from Albany to Birmingham.

The place of meeting of North Texas Conference has been changed from Terrell to Oak Cliff, Dallas.

The Presbyterian Church, U. S. A., is undertaking in five years to raise for missions \$100,000,000.

NOW IS THE TIME FOR PASTORS TO SECURE NEW SUBSCRIBERS AMONG THEIR NEW MEMBERS.

Bishop A. W. Leonard of the Methodist Episcopal Church, being of military age, registered, but did not ask for exemption.

The New Mexico Conference voted unanimously for laity rights for women, and 23 for and 16 against the change in the creed.

The youngest son of Bishop Shepard of the Methodist Episcopal Church died, September 26, at Great Lakes Naval Station.

Out of three hundred submarines the Germans have lost 150, while out of 1,000 destroyers the Entente Allies have lost only 76.

The Canadian General Conference adopted a Centenary program calling for the raising of \$8,000,000 during the next five years.

The Canadian General Conference recommended that the minimum salary for a married preacher be \$1,200 and for a single man \$1,000.

Bishop J. W. Bashford of the M. E. Church, whose assignment is China, on account of feeble health has gone to live at Los Angeles, Calif.

Last year over 7,000 volumes were added to the library of Garrett Theological School of Northwestern University. It now has 53,000 volumes.

Last year, though their cotton crop was short, Alabama and Mississippi for the first time in their history grew enough corn for their own use.

By special action the University of Montevideo, Uruguay, the leading university of South America, has given the Bible a place in the curriculum.

Construction of a new Hostess House at Camp Pike to cost \$100,000 has begun. The present House will be devoted to similar work for negroes.

It is reported that several of the bishops of the Methodist Episcopal Church are permitting the Annual Conferences to nominate the presiding elders.

It is estimated that by observing gasolineless Sundays for six weeks automobile owners east of the Mississippi saved a million barrels of gasoline.

Rev. W. B. Ricks of Tennessee Conference has been appointed Conference Missionary Secretary for the Centenary Campaign. He will live in Nashville.

A court in Texas has declared the prohibition law unconstitutional, but a motion for a rehearing has been filed and it is believed that the law will stand.

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The printed address label on your paper shows the date of expiration. If it indicates any date earlier than November, 1918, you are in arrears. Under orders from the Government, subscribers who are behind in payment must soon be dropped from our lists. If your paper stops, you will understand the reason. You need the paper and we need your subscription, so we trust that you will remit promptly. Most papers have raised their price, but you can still have Your Paper for \$1.50. May we have your prompt renewal?  
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IF YOU HAVE A SON OR BROTHER IN THE ARMY YOU NEED THE BEAUTIFUL PATRIOT'S HONOR ROLL DESCRIBED ON THE THIRD PAGE.

The Canadian General Conference fixed the salary of its General Superintendent at \$5,000, and salaries of connectional officers and editors at \$3,000 each.

At the Canadian General Conference the connectional officers were elected from three names presented by each committee representing a connectional interest.

When the Canadian General Conference retired Dr. William Briggs, who had been Book Steward for forty-two years, it provided him with an annual allowance of \$2,000.

At New Mexico Conference Bishop Cannon encouraged free interviews with the preachers, and practically all knew their appointments before the announcements were made.

Bishop Cannon calls the Northwest Texas Conference to meet Tuesday night, instead of Wednesday morning, so that there may be ample time for the Centenary program.

During the last six years the University of Oklahoma has made great progress. The enrolment has increased from 798 to 2,568 and the legislative appropriations have quadrupled.

It was decided by the Canadian General Conference that non-resident members whose whereabouts is unknown shall be entered on a separate roll, but shall still be counted as members.

During each year of the war the Canadian Methodists have increased their contributions to missions. The past year the advance was \$100,000, coming principally from small gifts.

War exigencies are causing the people to do more repairing than formerly. Cobblers are now busy mending shoes and mechanics are fixing old and damaged machinery of all kinds.

On account of the influenza the West Texas Conference met at Travis Park Church, San Antonio, instead of Austin. Only members of the Conference attended, and they were entertained at hotels.

Rev. J. L. Leonard of Horatio writes that the influenza is mild in his church, but he is taking the enforced vacation. Conditions are favorable, and a full report at conference may be expected.

Last Monday Rev. W. F. Lasseter of Princeton called. He has not had the influenza, but many of his people have had it and there have been numerous deaths. He hopes to make a good report.

On account of the influenza the Western North Carolina Conference has been changed from Monroe and will probably be held at Charlotte on the Harvard plan. The date has not yet been fixed.

By unanimous vote the Canadian General Conference gave women laity rights, but refused to grant them ministerial rights, referring the matter to the quarterly conferences for consideration during the next quadrennium.

September 29, at St. Louis, Rev. E. T. Demby, a negro, was by Bishop D. S. Tuttle consecrated suffragan bishop of the Protestant Episcopal Diocese of Arkansas. He is the first negro bishop of that Church.

The Bishops of the Colored Methodist Episcopal Church held their fall session in Cleveland, Ohio. Their last General Conference met in Chicago. This church is following its members as they go into the North.

Rev. C. D. Harris, D. D., editor of the Baltimore

Southern Methodist, has been appointed to cooperate with the committee on American and Syrian Relief in securing the needed publicity in the appeal for funds.

The Church census from 1906 to 1916 shows that the Baptist Church increased 28 per cent, the Methodists 24.8 per cent, the Presbyterians 23.3 per cent, the Episcopalians 24 per cent, and the Catholics 10.8.—Ex.

WE ARE COUNTING ON THE PROMPT RENEWAL OF ALL OUR SUBSCRIBERS. MUCH UNNECESSARY EXPENSE WILL BE SAVED IF REMITTANCE IS MADE PROMPTLY ON EXPIRATION DATE.

A tract of ten thousand acres near Fort Worth, Texas, has been leased by the government to provide for more complete training in gunnery for our aviators, and 750 acres on Long Island have been secured for the same purpose.

Olin E. England, son of Rev. J. M. England of Missouri Conference, who has been in the Officers' Training Camp at Camp Pike, has been commissioned second lieutenant and appointed instructor at Camp McArthur, Waco, Texas.

The German Mission Conference became by action of General Conference the Southwest Texas Conference, and by its own action, with permission of General Conference, it has become the Southwest District of the West Texas Conference.

American manufacturers are now making the dyestuffs which Germany formerly monopolized. They are exporting large quantities to India and China. American manufacturers of cotton goods are getting large orders from South America.

The special commission appointed to fight influenza in Illinois ordered discontinuance of non-essential gatherings, which included political meetings, athletic contests, labor meetings, banquets, but the order did not close the churches.—Ex.

Prof. Claud D. Nelson of Conway, who was for some time in Y. M. C. A. work in Russia, is now connected with the International Y. M. C. A. Committee at New York, and is caring for the interests of our soldiers who are prisoners in Germany.

The death is announced of Mrs. Ella Flagg Young of Chicago, who was one of the most distinguished woman educators in the United States. She had been superintendent of Chicago schools and president of the National Educational Association.

Although the net increase in membership in the Presbyterian Church in the United States was only 3,906 in 1917-18, the additions on profession of faith were more than in any previous year, being 22,441. The number added by certificate was smaller than usual.

Rev. E. T. Miller, a local preacher who has been associated with Rev. E. T. Wayland in evangelistic work, has been appointed pastor at Wilson to take the place of Rev. J. Q. Schisler, who is now Y. M. C. A. Secretary for the S. A. T. C. at Hendrix College.

The Minnesota Conference of the M. E. Church passed a resolution at its recent session recommending and urging a minimum salary for its country pastors of \$1,200 a year, and a parsonage. Nine-tenths of the preachers serve country charges.—Ex.

Through Rev. W. B. Wolf of Mountain Home we learn that Prof. H. A. Goatcher, principal of Cotter High School, and County Examiner for Baxter County, died of influenza and pneumonia on the 22d inst. He was considered one of the most successful teachers in North Arkansas.

It is not so very long ago that a bishop, addressing an Annual Conference in New England, maintained with all the vigor of his oratory that there was a third order in Methodism, and that he had it. Against such pretensions the denomination must set its face like flint.—Zion's Herald.

Dr. C. V. Roman, who was fraternal delegate from the African Methodist Church to the Canadian General Conference, is a layman, a medical doctor in army service, who was born in Canada and worked in a mill near the place where the Conference was held. His address aroused great enthusiasm.

One of the great paper manufacturing companies of the West, which owns extensive forests in Oregon, has patriotically placed at the disposal of the

government its supplies of spruce and fir for building airplanes and ships. This required the reconstruction of eight miles of railway at heavy expense.

In 1916 Surgeon General Gorgas, with a commission of the International Health Board, visited South America and marked out the seed beds of yellow fever, as a preliminary to a movement to eliminate the disease from the world. The war has interrupted this work, but it is to be resumed as soon as possible.

The death is announced of Rev. R. E. Turnipseed, presiding elder of Greenville District, S. C. He was one of the leaders of South Carolina Methodism. This editor served on committees with him at the Memphis Men's Meeting and at General Conference, and formed a high opinion of his consecrated common sense.

First Church, Buenos Aires, has come into new prominence by leading not only South America but Methodism at home as well in the successful completion of its Centenary financial campaign. This congregation recorded early in September its pledges for \$200,000, its full allotment for the work of the Centenary.—Ex.

President J. C. Futrall of the University of Arkansas has accepted a place on the program of the annual meeting of the American Association of Agricultural Colleges and Experiment Stations, to be held in Baltimore November 12, 13 and 14. His subject will be "The Opportunity of the Colleges in the Education of Returned Soldiers."

At the recent session of the Canadian Methodist General Conference it was agreed by a vote of two to one that no one over seventy years of age should be elected to any General Conference office. This effected the retirement of Dr. William Briggs, who has been the efficient Book Steward (equivalent to our Publishing Agent) for forty-two years, and is now eighty-two years old.

Commenting on the West Texas Conference, the Texas Advocate says editorially: "The preachers will need to conserve their spare resources, and every change should be resisted to the fullest extent permitted by the law of the Church. Health conditions in the State demand that there should be the smallest amount of moving among the preachers and their families."

Some of the secular papers are suggesting Dr. John R. Mott for the presidency of the United States. While he would be the last man to seek the place, still he is exactly the kind of man needed for the period of reconstruction. He knows the whole world better than does any other man. All nations honor and respect him. He is a spiritual Christian and a leader of men. Let us elect him.

The Christian Guardian thus comments on the address of our Dr. F. J. Prettyman before the Canadian General Conference: "It was nearly ten o'clock when he was introduced, but he held the close attention of the big audience to the close of his half-hour address. Speaking extemporaneously, he exhibited the characteristic ease and eloquence of the Southern orator, and wonderfully pleased the people."

Last week, while in the city attending the annual meeting of our Orphanage Board, Revs. J. B. Stevenson, A. E. Holloway, and Forney Hutchinson called. They were all well and reported favorably for their charges. Being chairman of the United War Work Committee for Boone County, Brother Holloway has been very busy. He reports that there has been so far practically no influenza at Harrison.

The General Conference of 1918 has passed into history. That it was in reality a great history-making gathering, marking the beginning of something like a new day in the spirit and planning and effort of our Church, seems to be the feeling of the vast majority of those who attended it. It is everywhere felt that our Church has never had in any period of her recent history any meeting so truly epoch-making.—Christian Guardian.

Half of the Jews in this country, or 1,500,000, are in New York City, the largest Jewish community ever gathered in a single municipality. New York has 2,200 Jewish congregations, 180 religious schools with 41,403 pupils, more than 100 Jewish recreational and cultural agencies, more than 1,000

mutual aid societies, 965 lodges, 193 economic agencies and 164 philanthropic and correctional agencies.—Wesleyan Christian Advocate.

Dr. A. T. Guttery, who is delivering addresses in this country under the auspices of the National Committee on the Churches and the Moral Aims of the War, and who would have been in our city but for the influenza, is the president-elect of the Free Church Council of England and Wales and a preacher of the Primitive Methodist Church with a pastorate in Liverpool, and has been missionary secretary of his church. He is an orator and writer of reputation.

The Guardian, the Roman Catholic organ for the diocese of Little Rock, commenting on the United War Work Campaign, says: "There have always been opportunities for Catholics to show that spirit of patriotism and humanity which is synonymous with their name, and they have availed themselves of them as a matter of course, for they regard it not merely as a becoming sentiment but as a sacred duty. But now that the rarer opportunity of working in harmony with their brethren not of the faith is presented, they will, we are sure, give a new proof that there is no room for slackers in the church."

The Quorum Court of Baxter County made appropriation for county agency work another year and unanimously requested that Rev. W. B. Wolf be continued as the county agent. During the past year he brought in several hundred head of live stock, gave treatment to above three thousand hogs against cholera, and instructed others who treated eight thousand head. Through him the farmers have co-operatively bought and sold \$30,000 worth of farm products and farm equipment. More than three hundred club members have been given instructions in various lines of club work. Many boys have bought pigs for \$15 each and made more than \$100 clear from the pig during the year. The work is in great favor with the people.

As to the change in the form of expression in the Apostle's Creed, we have no way of judging as to the sentiment in our Conference. The only valid argument in favor of the change is that the educative effect of constantly repeating the clause, "I believe in the holy catholic church," is unfortunate in view of the fact that so many people think this is an avowal of our faith in the Roman Catholic Church. Those who favor the change say that by this we are unconsciously making Roman Catholics out of our people. To make this change in the Ritual is in effect to make a concession to ignorance; nevertheless, in a matter which is non-essential it may be well to make some concessions to ignorance.—North Carolina Christian Advocate.

Writing in the Pacific Methodist Advocate about Bishop DuBose's presidency of the Northwest Conference, Dr. O. E. Goddard, Home Mission Secretary, says: "The most unusual feature of his administration was an announcement toward the last of the conference that the appointments had been tentatively fixed, but that any pastor could go to his presiding elder and find out where he was to be sent. If there were any difficulties in the case, the preacher could come to him. He said there were no secrets and nothing that smacked of Star Chamber proceedings. I wondered what would happen. Would there be an avalanche of difficulties? I thought there might be. But I learned from a very reliable source that no trouble arose. Only one change made necessary by the additional light that such a policy brought. Before the appointments were read, every preacher who wanted to know where he was going knew it. So far as I could see and hear, there was no one displeased or disappointed. This innovation is worthy of careful study." It may be remembered that we called attention last year to a similar policy pursued during four years by Bishop Hendrix in Missouri. It worked admirably there.

#### THE WAR SITUATION.

The Allied armies are triumphantly advancing on every front. The diplomatic situation is satisfactory. The Austro-Hungarian Empire is crumbling. Turkey is almost certain to collapse, and internal dissensions threaten the strength of Germany. President Wilson has referred the German peace note

to our Allies for consideration, and by his characterization of the autocratic government has made it almost certain that the German people will repudiate the Kaiser and the Junkers. The unanimous approval of the President's reply by the British, French, and Italian papers and publicists, and the denunciation of it by the German imperialist press are indications of its appropriateness, and should stop cavil at home. The war is not ended, and our preparations must continue vigorously, but, barring unexpected complications, the end is in sight. Let us devoutly thank God and pray that nothing now may mar the ultimate victory and final settlement.

#### ADDRESS OF THE CONSTITUTIONAL CONVENTION.

(Continued from Page 1.)

Arkansas was then less interested in affairs in California than it is now in conditions in China. Is it not reasonable that our good Constitution of '74, even though amended, should require readjustments to meet the demands of our people of cosmopolitan mind?

It may be said without reserve that the best parts of the old Constitution have been preserved. The men of the Convention were not iconoclasts. They retained the fundamental principles of the old instrument and built the new out of the old with only such modifications as conservative progress might suggest.

Let no lover of the old Constitution hesitate to support the proposed Constitution, because he will lose nothing of permanent value in the older document. Nor should he fear the innovations, because they are not extreme. The conservatives held the radicals in check and thus preserved a moderation and a balance which are admirable. Study this document, and you will discover much to commend and little to criticize, and as its points of excellence so far outnumber its defects, it is the part of wisdom to accept the few minor demerits for the sake of the many major merits. Let us ratify on December 14.

#### GIVE HONORABLE RECOGNITION TO THE DEFENDERS OF HUMANITY

By Using the New  
PATRIOT'S HONOR ROLL.



The cut does not adequately represent this artistic Roll, because it is in twelve colors and the size is 18x22 inches. It portrays the Infantry, Cavalry, Artillery, Navy, Aviation, and Hospital service.

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# The Missionary Centenary



"THE PART SOUTHERN METHODISM IS NOW TAKING IN THE CENTENARY OF AMERICAN METHODIST MISSIONS IS DEEPLY GRATIFYING TO ME. THE PRESENT CONDITION OF THE WORLD, THE PAST HISTORY OF METHODISM, THE EVER YOUTHFUL SPIRIT OF CHRISTIANITY AS IT ABIDES IN METHODISM CALLS FOR WORLD-WIDE MISSIONS THAT SURPASS IN DEPTH OF CONVICTION, WISDOM OF MOVEMENT, AND POWER OF EXECUTION ANYTHING YET WITNESSED IN THE LIFE OF THE CHURCH. A DRIVE CAN NOW BEGIN THAT WILL MEAN THE WORLD FOR CHRIST."—Bishop R. G. Waterhouse.

## A Big Program for a Great Church

By A. J. GEARHEAD

This is an age of big things. We would no more consent to live with the material conveniences of a century ago than our government would send its soldiers into battle clad as were the knights of the Thirteenth Century. Should the Church of Jesus Christ move in the Twentieth Century along any line but the one that embraces the largest possible progress, it would be action without forethought, and certainly the Holy Spirit does not lead us in a small way. It is the business of the Church to blaze trails and set paces.

Under the inspiration of God, Methodism has led in big things. Being the broadest of all denominations, she can build the greatest structure. It is only in keeping with her broad foundation and the extensive scope of her influence that Methodism in the South has set out to raise \$35,000,000 for missions, deeming the gift of such a sum the most fitting manner to celebrate the centennial of American Methodist Missions. The sum is large only by comparison, and it is indeed small when laid by the side of the needs of this age and the ability of our people.

One cannot touch in a paragraph the whole need of the country served by the Methodist Episcopal Church, South. New Orleans may be a fair sample of fallow ground. This metropolis of the South is destined to take second rank in the commercial world to few cities of America. The whole of South American trade, together with the produce of a great farming and manufacturing section, promises to find in New Orleans a clearing house, and to this city must come men of great leadership. Her population must mount up into millions in the next few decades, and the Church that dominates New Orleans tomorrow is the one that launches within her borders the greatest program today.

Already the Southern Baptist denomination has caught the vision. With fewer than 2,000 members, church buildings of poor size and miserable appearance, and a scant number of preachers, the Baptists have launched a great Bible Training School here at a cost of more than \$100,000, and are planning to open no fewer than ten missions within the city. This far-visions step by our sister denomination in the South challenges our Church to take action along big lines or see herself far outstripped by these or other people.

We have nine regular churches in New Orleans, with two missions.

Only three of our churches are self-supporting. Two congregations are practically without a home. Five of our preachers, including the presiding elder, must pay rent, and we must face the fact that the Methodists of New Orleans are even now paying more per capita than the individual membership of most of the large cities of the South. Big things need to be

With these crying demands at home, and with the graver problems in the foreign fields, and the gravest of them all on the blood-soaked soil of Europe, who is there among us that is so timorous as to shrink from this great enterprise in which we have engaged? Blessings upon the men who have been honored by the Holy Ghost with the first vision of our present

### HELPING CHRIST

J. Campbell White.

Our mission is part of the work of Jesus Christ. Christ cannot save the world unless you and I help him. We shall never see the world evangelized while we spend twenty times as much on ourselves as on missions. It is just as incumbent on us to labor to earn for giving on six days as to rest on the seventh day. You cannot eliminate the spirit of giving without eliminating Christianity itself. It is a crime for the head of the family to do all the giving. It is part of each person's worship and life. Every two dollars wasted by a Christian means that somewhere in this world someone goes unreached. Self-sacrifice is the first law of grace. Before every purchase we need to ask: "Is this the thing for a person to buy who is living for the evangelization of the world?"

done here, and it will take big men with big money to do them. Nothing less than the carrying to successful fruition of an enterprise such as is the Missionary Centenary will make possible the winning of New Orleans and the other great cities of our land.

The greatest problems of our nation offer themselves in the cities. Thither the streams of humanity flow constantly, and the waters are muddy with the great freshet. It is hard to find the country people who flow into the city and are caught in the dizzy swirling and eddying of pleasure, business, and sociability. The Church must claim the cities of America for Christ or the cities of America will be foul the whole of the nation. Now is the time to strike along high lines at home, and there is no movement that looks so much like the proper manner to strike as the raising of this vast sum of money at this time.

duty, and who have had the courage to lead our Church into so worthy a work.

#### "INASMUCH."

Says a missionary:

"The newcomer to China is most deeply impressed by the poverty, the ignorance and the suffering of the lowest class in the social scale—the coolie, as he is called. The most common reproach of the gentry in regard to the missionaries is that they are friends of the outcasts. And it is true. It is gloriously true. We would not be following in the steps of our Master if we did not preach the gospel to the poor. Many of the gentry will not unite with the Church because the membership is so largely made up of coolies. The proud Pharisee is still offended because Christ eats with publicans and sinners."

#### AS THEY ARE TAUGHT IN MEXICO.

Teacher: "What is the first commandment?"

Pupil: "Thou shalt love thy neighbor as thyself."

Teacher: "No, the first is, 'Thou shalt have no other gods before me.'" "But that is the second in our Bible," replied a pupil.

"The second is, 'Thou shalt not make unto thee any graven image,' insisted the teacher.

"That is not in our Bible," the pupils exclaimed.

Teacher: "What is the fourth commandment?"

Pupil: "Remember the feast days to keep them holy."

Teacher: "No, it is 'Remember the Sabbath day to keep it holy.'"

There was an animated discussion in the Bible class room of a Southern Methodist mission school in Mexico City. The topic under discussion was the "Ten Commandments." The pupils were wide-awake, staunch Roman Catholic boys and girls.

"If the Bible was translated from the original language for us, why is your Bible not like ours?"

"How can you prove that yours is right?" they insisted.

"Then," exclaimed the girls living in the rural places, "if it is wrong to buy on Sunday, what are we to do? Our only market day is Sunday."

No Bible, no Sabbath, false teachings, prayer only to Mary or to the Saints! Would you do better than they if you knew no better? Job said, "If your soul were in my soul's stead." What a difference it would make! What would you want done for you if America were in such a sad state as Mexico?—Belinda Boyce Carcroft.

#### HIS REASON.

"Sahib, teach me geography," said a native Christian preacher, forty-five years old, who could not read nor write.

"Why do you want to learn geography?"

"Your Honor, I want to know geography that I may learn the names of more places to pray for."

#### LET THE CHURCH BELLS RING.

Back of the premises of the Southern Methodist mission in Sungkiang stands an ancient heathen temple. According to an old priest's tale, the chief idol of this temple had his head cracked through much ringing of our church bell.

## CONTRIBUTIONS.

## SOMEWHERE IN FRANCE.

Somewhere in France is a bonny lad,  
And a fine young man is he;  
His heart is brave, his eyes are glad,  
And his face is frank and free.

Somewhere in France he sails the sky,  
No bird more swift than he;  
He guides his ship with a steady eye,  
O'er the lines of the enemy.

Somewhere in France he whirls his  
car,  
And hurries the wounded on,  
To the tented hope of maimed in war;  
Then off again, he's gone.

Somewhere in France he hugs his gun,  
As a friend that helps in need;  
Then brings the flag his valor's won,  
And gets a cross for the deed.

Somewhere in France in surgeon's  
white,  
He swathes the wounds in prayer;  
For the lives of men he toils all night;  
The dawn still finds him there.

Somewhere in France he sleeps alone,  
Yet thousands sleep near by;  
His bed is marked by a cross or stone,  
With angels hovering nigh.

Some day from France our boys will  
turn  
Their faces toward the West;  
Where lights of love still brightly  
burn—  
Then home—thank God!—and rest!  
—U. G. Foote in Christian Advocate.

## METHODIST UNIFICATION.

(A part of Bishop Berry's Fraternal Address before the Canadian Methodist General Conference.)

Two other movements are now pending which, could they be realized, would bring a new era to the Methodism of the republic and of the world.

The first is a movement to secure Methodist unification. In this effort the Methodist Episcopal Church and the Methodist Episcopal Church, South, are primarily concerned. I think it is safe to say that some progress has been made, though the obstacles seem to be more formidable than we had supposed. The need of unification is chiefly felt in what are called the border states, where the two churches occupy the same territory and where inter-Methodist competition is most embarrassing. Practically every one agrees that the two great Wesleyan churches should become one. At the present stage in our negotiations, however, two rather serious difficulties have arisen. One of these is a minor and the other a major. The minor problem grows out of certain proposed plans for General, Regional and Annual Conference jurisdictions. There is a strong feeling among our people that the formation of several major regional jurisdictions would really divide the church into distinct areas rather than secure the unity for which we all so ardently long. But though opinion on this particular matter seems just now to be pronounced, I believe such concessions and adjustments could be secured as would make the plan acceptable to the masses of both churches.

But the other difficulty is more serious. It is more serious because it does not grow out of differences of judgment about details of organization, but because it deals directly with fundamental convictions and deep-seated prejudices. I refer to the relation of

our colored membership to the proposed united church. The judgment of the two churches concerning the status and rights of the colored man is far apart. Our brethren of the Southern commission believe that if our colored membership is to become a part of the united church it should be placed in a separate and minor regional jurisdiction, with meager representation in the General Conference. Most of their commissioners would prefer that the colored people should go out into a church of their own. On the other hand, our commissioners maintain pretty strongly the historic attitude of their church. While at no time advocating social equality, they insist that the colored brother shall have the same ecclesiastical status that his white brother enjoys, and are unwilling to accept any plan of unification that makes him feel that he is humiliated. Moreover, it is maintained that he is now a member of the church, with all the constitutional rights which inhere in that membership, and can not be deprived of those rights without his consent. If he should desire to go into a church of his own, consent would undoubtedly be given. But he will never be invited to go out.

To put the matter in a nutshell, our friends of the Methodist Episcopal Church, South, maintain the traditions of the South on this race question. In sharp contrast with that, the Methodist Episcopal Church is cosmopolitan and democratic, a church whose membership is made up of all sorts of peoples, without reference to nationality or color or previous condition of servitude. These two attitudes are very real. They are deep-seated. They reach back through long years. They are interwoven with the political and social ideals of the people. How these sharp differences are to be reconciled I do not see. But God knows better than we. If it is His will that our two churches shall come together He will find some way out of the present deadlock. But it must be confessed that, from the present standpoint, an early union of American Methodism does not appear to be as promising as many of us wish it might be.

## "THOSE CONSTITUTIONAL QUESTIONS."

In the Popular and Critical Bible Encyclopedia, Vol. 1, page 426, under the word "church," there may be found the expression, "The Church universal—the whole body of Christian believers." The learned authors did not say the "Holy Catholic Church." They had too much sense to mislead the people in that important matter. But some say "We are not going to surrender this good word to the Roman Catholic Church." I wonder why. There is a vigorous denomination known as "the Christian Church," but I do not hear these lovers of "Catholic" say anything against giving up the word "Christian." Is "Catholic" so much more precious to their hearts than "Christian?" Why do not these sticklers for words contend for the expression Holy Catholic Christian Church? As Methodists we believe in water baptism, we also believe in the baptism of the Holy Spirit. Certainly we have a right to use the scriptural word "baptist." There is a great denomination known as the "The Baptist Church." Why should we allow these people to appropriate to themselves this biblical word, "Baptist?" No, let us have in our creed, "The

Holy, Catholic, Christian, Baptist Church." These denominations have no right to deprive us Methodists strong, comprehensive, scriptural words.

There are others who believe that the whole body of Christian believers constitute Christ's church. "And upon this rock, I will build my church." Matt. 16-18. Again, this church is to be a holy church. "In whom (Jesus Christ) all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:21. If our Lord and St. Paul call this body of Christian believers Christ's Holy Church it is my purpose to use in our creed Christ's Holy Church, let others press the "Holy Catholic" to their bosoms if they prefer to do so.

In the Arkansas Methodist, October 3, under the caption, "The Three Constitutional Questions," the scholarly editor favors granting laity rights to women. One of his strong arguments is, "Even if one is prejudiced against the proposition, he should realize that the trend of the age favors it \* \* \* and as it is merely a question of expediency, we should, by favorable action, end this agitation \* \* \* Fine! But 'alas, alas!'" In discussing the proposition to change the expression "the Holy Catholic Church" in our creed to "Christ's Holy Church," the Doctor reverses himself completely. He does not say, let us "end this agitation." No, no, it is too radical. Christ's Holy Church can never take the place of "The Holy Catholic Church." To what extent will conservatism hold on even in the best of us!

He says "the only argument for this is based on the supposed ignorance of the people." This I deny. On referring to my files, almost the first discussion glanced over was that by F. L. Crowson, in the Christian Advocate (Nashville), under the caption, "The Holy Catholic Church." His first argument is not based on anybody's "supposed ignorance." The editor surely has not read the discussion of this subject by J. F. Corbin, published in the Christian Advocate, August 30, 1918, under the caption, "Christ's Holy Church versus The Holy Catholic Church." I can not see how any reasonable man, much less our scholarly Dr. Millar, can say that the only argument is "based on the supposed ignorance of the people." Will Dr. Millar please read Corbin's paper and publish his reply?

But let it be granted for the time that "The only argument is based on the supposed ignorance of the people." One definition of the adjective "ignorant" is "uninstructed." Is then an argument based on the fact that many of our people are "uninstructed" on this particular historic point valueless? Why should anyone sneer at such argument? Dr. Boswell says, "Had the creed remained as first authorized by the General Conference of 1846, with the footnote explaining the word 'Catholic,' it is likely, etc." It seems that some learned editor of the Discipline supposed that "the people were ignorant" in 1846. Why are so many splendid editorials found in the Arkansas Methodist, if all our people are so thoroughly informed? Why, my dear Doctor, both of us would lose our jobs if it were not for the "ignorance" of the people.

Just to be a little more specific, Mr. Editor, don't you think the whole sentence, including the phrase "the supposed ignorance of the people," is a

part of "Ad populum" attempt at an argument, appealing to the pride and prejudice of the folks? If you think the people are so well informed, please steal away from your sanctum for a few minutes, go out upon some street where the crowds are, and there ask individuals as you have opportunity, what is meant by the Holy Ghost, by the Holy Catholic Church, by the communion of saints, by the resurrection of the body. Ask the Methodist if he owns a Discipline. It may be that you will return to your sanctum, not quite so sure about the information of the dear people. You may cry out like Hosea, "My people are destroyed for lack of knowledge."

Our Editor makes another statement, namely, "Methodists do believe in the 'Holy Catholic Church' and are not ashamed of it." Are we to understand from this that Methodists do not believe in "Christ's Holy Church?" Or that they are ashamed of "Christ's Holy Church?" It seems to me that at least one of these questions must be answered in the affirmative, or the editor's argument means nothing.

This proposed change in the creed is called a "constitutional question." Dr. J. W. Boswell says, "From 1854 to 1902 the words 'Church of God' were substituted for the 'Holy Catholic Church.'" I suppose this substitution was made without reference to the Annual Conferences. Surely the College of Bishops in 1854 was not so "appreciative of the sanctity and gravity of the obligation imposed upon it by the almost unanimous action of the Annual Conferences," as was the College of Bishops in 1918. Then, by some means, about the year 1902, the words "Holy Catholic Church" were restored. That is, for about half a century, the constitutional rights of the Annual Conferences were ignored by the College of Bishops. Isn't it strange that the Annual Conferences have not done something "awful bad" to the bishops?

After all that may be said or done, it is evident that the change in creed will not win at the present time. Our supposed constitution is so "barri-caded," that it is well nigh impossible to secure any change unless our bishops are practically unanimous in its favor. At least two-thirds of the General Conferences must vote affirmatively, and three-fourths of all the Annual Conferences must favor the change. Let us suppose that there is a total of 1,600 votes in the Annual Conferences, then 401 votes can defeat the measure. I do not object to the veto power of our bishops, nor to the two-thirds majority of all the Annual Conferences, but to require a three-fourths majority of all the Annual Conferences seems to me a shameful tyranny of the minority. Other great churches, for example the Baptist in regard to laity rights for women, are not so handicapped. In that church it does not require a century to make a slight change in their church polity. No man who will not pledge himself to favor some modification in the Third Restrictive Rule should be elected to the episcopacy. This is the "barri-cade" that so rejoices the heart of the conservative, and forces the Methodists to retain certain autocratic policies which were enacted when autocracy was so extensively in vogue. Let us keep up the fight until our church polity becomes sanely democratic.—George W. Droke.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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The Youth's Companion, Commonwealth Avenue and St. Paul Street, Boston, Mass.

## HENDRIX COLLEGE RESUMES WORK.

Secretary Garrison has so modified the quarantine order as to allow universities and colleges to re-open provided there is no case of influenza on the campus. The new regulation stipulates that students living off of the campus can attend classes provided there is no influenza in the home or boarding house where they reside and provided they do not run about over town. New students and students who left the town during the epidemic are allowed to return, but are required to be segregated for three days after arrival as a precaution.

Under these regulations Hendrix will open October 29. It is perfectly safe, because the influenza has long since spent its force here. There has been no new case among the students.

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When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Get your druggist to get you a HYOMEL Outfit (pronounce it High-o-mel). This outfit consists of a bottle of HYOMEL (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breathe it a few minutes each day, according to directions.

HYOMEL relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomel in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for \$1.15. Address, Booth's HYOMEL CO., Ithaca, N. Y.

two weeks. Incoming students will be isolated for three days in the North Dormitory where they will not come in contact with the student body. They will study privately the lessons, so that they will not get behind with their work.

The College has been extremely fortunate in passing through this epidemic with only two deaths in a student body of over 400. There were at least 250 cases. This happy fact is due in a large measure to the heroic efforts of the College physician, Dr. Huddleston, who worked day and night, and to the splendid help of the women of Conway, who turned out and nursed the sick. The co-operation of the students themselves was equal to the work of the women.

Unfortunately the hospital was not completed and could not be used. The barracks, while not screened, were converted into hospitals.

Any students who went home during or after the epidemic, or boys desiring to enter, should return at once. Up to date they have not lost any time; that is, they are not behind with their work. Classes will move rapidly now in an effort to cover the work of the term.

The S. A. T. C. boys are under good discipline. We have four officers, fine men, who are showing themselves worthy of the confidence of the government.—J. H. Reynolds.

## CALL FOR CHAPLAINS.

There is immediate need for our best men as chaplains. Unquestionably the chaplaincy in the army or navy is the greatest opportunity of service enjoyed by any Christian minister today. It is gratifying that the ministry of our church has made prompt and patriotic response to the call for chaplains. A number of our strongest men and many young men of unusual attainments have been commissioned as chaplains. Our church is practically up with her quota to date. We have acted upon 181 applications and now have 92 commissioned, 30 in attendance upon the Training School, and 41 approved candidates for November Training School. We also have 46 applications on file for development.

Within the past week the War Department has recast the figures and assigned our church a quota exceeding by forty the previous assignment. To meet this call we must furnish a total of about 300 chaplains for army and navy. We hope to receive immediately applications from at least 100 of our very best men of outstanding ability. These should come from every Conference.

The Executive Committee and Committee on Chaplains of our War Work Commission have agreed that, while we can not of course draw the line and say that no man under 30 will be considered for a chaplaincy, we greatly prefer men over 30.

The War Department construes the age limit to be up to 46 and since the Chaplains' Training School can not send out men as rapidly as General Pershing requires, they have agreed to commission, within the next few weeks, 600 men without attendance upon the Training School. To secure a commission under this, it will be well for these applicants to be from 35 to 45 years of age. The War Department is also prepared to commission a few men, possibly as many as 200, who are beyond the age of 45.

Address E. O. Watson, Secretary,

Rooms 40 and 41 Washington Post Building, Washington, D. C., for application blanks and information as to method of procedure.

## PROGRESS—THE DEMAND OF SAECULUM.

If all institutions were not progressive, history would be of comparatively little value. The study of the present would give us all the essential facts needed to understand all organizations, and problems once settled or institutions once explained, the work would not have to be done over again. All this, however, is the very contrary of the truth, so contrary, indeed, that one of the most difficult things that either the statesman or reformer has to do is to overcome this idea that institutions are fixed. Yet institutions are progressive only when made so by their constituency, and the electors have the power to keep an institution depressed and weak in comparison with the great powers of the earth only because they have not fully learned that their institution is not a fixture.

There is nothing which ought to be so characterized by its progress as Christian Theology. That particular denomination which comes to regard itself as being put here for the purpose of acting as a receptacle for the dogmas which are dead, or for perpetuating the customs which belong to the days of the cave man, is far on the way toward decay. If all churches were progressive there would be less debates, it is not denominational fences which I dislike to climb, but it is the outstanding arrogance and selfishness, which has made some denominations think only of one Church and that their own, one race of beings and that themselves, one destiny and that bounded by what they see around them. All of these uninstructed impressions conspire to narrow the range of thought. It is, therefore a startling and a salutary disclosure of divine revelation that they are not the only intelligent actors in the busy scenes of daily life which surround us. Oh how some churches of today need to be shocked out of some of their old ways that they may be brought to consider the age in which they live! The true Church is liberal in its views, broad in its vision, and any Church which hopes to be efficient must be big enough and great enough in soul and character to accept at par value the fellowship and communion of all orthodox Christians under the sun. Yes, but my creed will not admit those broad and liberal views, say some. Well, that is what I know, and that is what I am now talking about. You have come to regard your creed as a fixture, but the truth is, it can be revised and should be at the earliest possible date. If you are to advance fellowship throughout the earth you must first exemplify it in your Church home. It must not be denied either in faith or government.

The efficient Methodist Church never had brighter prospects than now. The world has never needed this Church worse than it needs it today. The world needs the truth and the Methodist Church has it and God will hold it responsible for its delivery.

In this progressive age, many people are no longer satisfied now to take refuge in a church holding on to a creed that must die within its own narrow horizon. And Methodism now has an opportunity to, purge their minds and hearts of the littleness, narrowness and prejudices, received

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L. M. Gross,

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Box 17

by contact with well-known denominations.

It enlarges the range of thought, and lifts my desires and aspirations above all prejudices, to know that Methodism is bound together by ties of intelligence, co-operation and sympathy to its utmost extent. And it gives me a higher and truer estimate of our own place in the great commonwealth of intelligent beings to find that we are the objects of intense interest to the inhabitants of all the world.

And above and beyond all we must be loyal to our Divine Lord, who gave His life that the world might be free, and whose loving purpose embraces every man and every nation. May we keep ever before the eyes of the world the ends for which we labor, namely, justice, liberty, and brotherhood. May we teach men everywhere that Christ has given Himself in supreme self-sacrifice for and in behalf of the Church, and has invited us to share with Him its fellowship. Nothing should be permitted to destroy the dearly bought right of fellowship and freedom. One of the duties of the Methodist pulpit is to develop in the people the right to live independent of selfish considerations.

As Methodists resting under infinite obligations, we have long striven to secure complete fellowship with all orthodox denominations, in order to vindicate the principles of righteousness and the inviolability of faith as between Church and Church. And now we may well lay down our all to resist and overcome the forces that

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would prevent unity in the pursuit of ideal ends.

We are now ready to unite in the fellowship of service multitudes who are ready to join us against every attempt to arouse the spirit of vengeance toward our fellow man. To such fellowship we would summon our fellow Christians of every name; in this spirit we would dedicate ourselves; with this hope we would join hands with all men of good faith of every land, in order to make of the kingdoms of this world the Kingdom of the Christ.—J. D. Rogers.

#### MONEY: CURSE OR BLESSING?

Money, of all material things, may be either the world's greatest curse or its greatest blessing. This is so for the reason that money is stirred-up power that can be loosed in any direction its possessor chooses; able to accomplish anything, whether good or evil, within the range of possibility. It has the power to feed men or to starve them, to shelter them or turn them outdoors, to liberate or enslave, to heal or destroy.

And just as money is either a curse or a blessing to the world, so, too, it is almost certain to be to its possessor. It is the summation of all the world's allurements and the essence of every temptation, or the ally of every good thought or purpose. From him who possesses it in sufficient measure there is no indulgence that life withholds. It is the willing slave of selfishness, ready to run to the ends of the earth to gratify the slightest whim. When Jesus looked about for the "god of this world," which would forever be set over against the God of the universe, he mentioned not appetite, nor pleasure, nor selfishness, nor even Satan, but that which in concrete, convenient, and alluring form comprehends them all—money. "Ye can not serve God and mammon." And the world bears witness to this classification in that it speaks habitually of only two things as "almighty"—"Almighty God" and the "almighty dollar."

Quite naturally, then, to him who looks upon money as a personal and selfish possession it becomes a deadly

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If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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danger and its love "a root of all kinds of evil." To such a man it is the occasion of one or more of the sins "that drown men in destruction and perdition." Like the prodigal son, he wastes it in vicious living; like Dives, he expends it in selfish indulgence; or like the rich fool, he hoards it up. At the best he lets it come between him and his Lord, and, like the rich young ruler, turns away sorrowful from the Christ whom he fain would follow. So deadly is this peril that the Bible is full of the most earnest warnings against it.

On the other hand, money may and should be one of earth's greatest blessings, both to its possessor and to the world. It is no less powerful for good than for ill. It can be converted into a myriad of forms of activity for the world's uplift. It can be sent to the ends of the earth on errands of mercy. It can be transmuted into the coinage of heaven by investment in human life and character—God's eternal values. Through its wonderful agency its possessor can enlarge to an unlimited degree his capacity for service and extend his field of activity to earth's remotest bounds. Thus he may have the joy of co-partnership with God in the uplift of his fellowmen, and by an unselfish use of his possessions can transform them into eternal treasures that shall be his forevermore.—R. B. Eleazer in Missionary Voice.

#### A WORD FROM THE WEST.

Thinking perhaps some of the people of Arkansas would enjoy a little message from this country we call the "Great West," I venture to write.

After finishing one of the best year's work of my life, I came, with my family, by way of Colorado Springs, Royal Gorge, Tennessee Pass (known as "The Top of the World"—its altitude is 10,200 feet), thence to Salt Lake City. Here we took the West Pacific route to Yuba City.

We found the Rockies imposing, grand, even inspiring. One has to see this superstructure of God's Wonders to feel the spell. But when we entered the Feather River Canon of the Sierra Nevadas we felt almost the spirit of reverence was cast over us by the wonderful, ever-changing beauty. I doubt if there is a more beautiful trip in all this wonderful country of ours. We find California surpasses even our most extravagant expectation of what we thought we might find. It is indeed a wonderful country. The most wonderful thing about it is the possibilities.

We spent five pleasant weeks serving the church at Yuba City, filling out the year for Rev. W. H. Nelson, who had been elected to edit the Pacific Methodist Advocate.

The past week we spent in San Francisco, attending Conference. It was a great Conference indeed. Bishop H. M. DuBose won the hearts of all by his pleasing, brotherly way of conducting the Conference. He has written a new page in our church history by his democratic way of conducting the business. Each man knew where he was going before the appointments were read and all were pleased.

At the opening of the Conference the bishop, in his masterly way, appealed to his fellow-workers to preach sound doctrine. In his great message on Sunday he was prophetic in stating that the Fourth Pentecost Revival was imminent when the intellects of nations should be sanctified for Christ's work.

Drs. Goddard, Boaz, A. P. Parker,

Neblett, Bulla and Arthur Bonnor made a fine impression on the Conference. Mrs. Hargrove inspired the Conference also.

It will be of special interest to the people of the Little Rock Conference to know that Rev. H. M. Bruce has made a fine record here and is to serve next year on the largest district, Fresno. Rev. Moffett Rhodes made a fine impression on the Conference and was assigned to Berkeley. Rev. J. A. B. Fry will do Y. M. C. A. work on Angel Island. Rev. T. F. Hughes was given an important place, Willows.

It was a joy to be associated again for a few hours with Miss Florence Whiteside, who is doing a fine work at the Wesley House. Her health holds up well and she is devoted and consecrated. There seems to be a brighter future for our work here in the far west. We need the prayers of the stronger church back home.

L. C. Beasley.

Yuba City, Cal.

#### THE INFLUENZA.

I see much said about this death-dealing disease and it has played havoc with many lives. Some say it is only the "grip." Be that as it may, it is deadly. Still, at Eureka Springs, we have had but 72 cases and not a death, and it has been very mild. "Lagrippe," appeared in our State in 1888. Our Conference was in session at Paragould, and the preachers were coughing and sneezing to a finish, some of them doing "their best"—so much so that our good Bishop Key said (just after Brother Rawlings had sneezed like he was on the sunny side of the barn and had snuffed some tobacco crumbs up his nose to make it pop good): "Brethren, please, when you cough and sneeze don't do your best."

Our Conference met in November. The disease was first called "la-grippe." Then it was called "grip." This was the year our great Henry W. Grady of Georgia died. He was booked for a speech in Boston, subject "The Peace Question." He had the grip and was advised by his doctor not to go. He replied that the North would consider it a backdown and he would not stand for that. He went, date November 12, made his great speech, came home and died. Public opinion and the grip victimized one of the greatest men the South ever produced. I remember his introductory remarks, in part. He said: "Ladies and Gentlemen, I am here tonight to speak on the race question, and I have been advised not to go into politics. This reminds me of the little girl who wanted to learn to swim, and her parents said, 'yes, daughter, go down to the water, pull off your clothes, but don't go into the water.' He did go into politics, and hit hard, and those Bostonians took it like little men. The question, where did this dreaded disease come from? It must have come from Germany, or some other country as bad. The Hun would send it here, if possible for him to do so. There is nothing he would not do, if he could. His last reply to Wilson is an insult. Wanting 'the honor of Germany considered.' Where is her honor? Let ravished Belgian and French women answer. Let bayoneted babes speak from a grave. 'Your honor hails not from this spot.' Let drowned women and children speak from the deep: 'Sir, your honor is not here.' Germany should be crushed and her temples torn down, her lands confiscated and divided between France and

## Influenza? La Grippe?

**FOLEY'S HONEY AND TAR** is just what every sufferer of influenza or la grippe needs now. It covers the rough, inflamed throat with a soothing healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

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Belgium. She has forfeited all right to be a nation. Let her die as many of the tribes of the noble Indian have. I say "noble." Yes, compared with the Hun. The Indian in his wildest state was a noble gentleman beside the modern, deceptive firebrand of a Hun. But our dear brave boys are doing 'em. Kick every measley slacker. Down with the kaiser. Up with Wilson, the greatest man in the world today.—James F. Jernigan.

#### CONFUSED LEGISLATION.

The explanation which our Book Editor, Dr. F. M. Thomas, gives of the confusion in our law to which I called attention clears up the matter but partially. He does not refer to Par. 437, which requires the Conference Board of Finance to do part of the work which the Financial Commission provided for in Par. 447 is required to do.

Nor is this all. I wrote him calling his attention to the fact that the Discipline gives 26 questions in the order of business of the Quarterly Conference which, in the official blanks sent out by the Publishing House, there are only 25 questions. Of this discrepancy we have as yet no explanation. And this is a very practical matter, at least for presiding elders and recording stewards.—C. H. Briggs.



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#### ARKANSAS SONG LEAFLET.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

### THAT SALARY FOR NEXT YEAR.

Brother stewards, have you considered how the high cost of living has come to bear on your pastor as it has on everybody else from the day laborer to the millionaire? It costs double now what it cost a year or so ago to supply the necessities of a home. In accordance with this fact, wages everywhere have been raised, so that the laborer and the professional man are receiving now nearly twice their former compensation. But it comes to us direct that, in spite of all this, there are few cases in which the salaries of our pastors have been increased. They were nearly always too small. Should they be permitted to remain as they are, the fact will be pitiable. Money is cheap and more plentiful than ever before. So, brother stewards, take your pastors and their families on your hearts. Talk the matter earnestly over with the membership of your church and put the assessment for the new Conference year at a figure which will more nearly insure comfort and a peaceful mind to your pastor. He will have more heart to do the work, and your own task will thereby be lightened.—Pacific Methodist Advocate.

### THE DENOMINATIONAL PAPER.

Why take the daily papers? Because they are the greatest educators in current events in the world to the great masses of people. They give information, and reflect thought for the light of the world, even to the poorest, who cannot afford any other kind of school. Everyone is eager for the daily paper—the high and low, rich and poor, educated and uneducated. What a protest goes forth when by mishap the daily paper does not reach the home!

The kind of paper taken is largely determined by nationality and political preference. For the same reasons that the daily paper is taken and for others of much greater importance, every home, at least, should take a religious paper, and that according to denominational preference.

The church is the foundation institution of civilization and Christianity. There is no way to become an intelligent church member without a church paper. The reason so many people know little or nothing about even their own church is because they do not subscribe for their church paper. Where the denominational paper is taken and read, the people become intelligent, appreciative, active and liberal in the support of the church and the cause of religion in general.

The cost of the denominational paper is about one-fifth of the cost of the daily paper. Any one who is financially able to take the daily paper is certainly able to take the church paper, and should be ashamed to take the former and not the latter. Let every home, therefore, be regularly supplied with the church paper.—G. W. Haddaway, in Methodist Protestant.

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### SAMPLE CATECHISMS.

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### THE PROTESTANT FORCES IN FRANCE AND BELGIUM.

(Charles S. Macfarland, Commissioner to France of the Federal Council of the Churches of Christ in America.)

It is obvious that France will rise out of this war a powerful nation with tremendous moral influence in the world of nations. Therefore, the religious life and institutions of France are of great significance to Europe, to the Christian world at large and in many fields of missions.

If I am not mistaken, and I feel sure I am not, there is going to be a significant change of attitude towards religion and religious institutions, on the part of the national leaders, publicists and of the government itself. These agencies, instead of taking a neutral attitude, in place of a restraint which forbids expression of sympathy or encouragement for any form of religion will take the very different course of expressing sympathy towards all forms of religion. They will not adopt or recognize a religion, but will recognize and encourage religion.

In the new, vital and warmly sympathetic relationship arising out of the war, America and France are going to influence greatly each other's life, and this can not fail and must not fail to include their religious life.

There are three elements in France: A large body of Roman Catholics, a small body of Protestants and a large "third party" whose magnitude it is difficult to estimate, which is seeking light.

The Protestant Churches are relatively few in numbers, but have an influence tremendously disproportionate to their numbers. This is due to the personal strength of their leaders. In official and commercial circles they are always strong and often dominant. They are a power in community life. Therefore, it is by no means an adequate mode of estimating Protestant forces to do it by numerical calculation, especially when we keep in mind what I have called the "third party" in France.

The Protestant Churches have a certain conservatism and want of constructive method and action, this being incident to a group who for centuries have been on the defensive and have had to maintain their existence by close and often eclectic organization. They are thus not so strong among the common people as they are in what may be termed the higher circles. Their present temper and methods are probably subject to some considerable transformation.

They have, however, a history, traditions, an apostolic succession, a power of personality and a clear grasp of fundamental religious principles, with an adequate numerical force, to make them the foundation of a great religious structure in France.

The war has weakened their material resources, but has served to strengthen their vital spiritual principles and life. They constitute in large measure the soul of the nation.

Undoubtedly, like religious institutions the world over, they are under process of many changes and I feel sure they are ready to pass from a conservative defensive attitude to a constructive evangelical development adapted to the modern social conditions and life of France.

Other agencies are contributing to this procedure, the development of the French Y. M. C. A. (Foyer du Soldat) in the army, the work of our Y. M. C. A. and Y. W. C. A., and the American

Red Cross, both in the army and among the people. It is also induced by the general intermingling of French and American life and ideals. The Y. M. C. A. and the Y. W. C. A. are sure to become great forces in France.

This lays a great opportunity before American Christianity and involves a profound obligation. Whatever we do must be constructive, and not offensive or destructive. But I have no hesitancy in saying that France should be as open and free in her religious life as America. To assume that a mere matter of numerical proportion should determine the religious life of a whole people is no more sensible in relation to France than it would be in relation to America.

Constructively, openly, in a spirit of clarity and good-will to all men and institutions, it is the duty of the American churches to help their brethren in France, to assist in the rebuilding of the destroyed Protestant temples, to help them build up before the eyes of the French people those principles of freedom and democracy in religion which we ourselves cherish for ourselves.

Three of the constituent bodies of the Federal Council of the Churches of Christ in America have related bodies in France, the Methodist Episcopal, the Baptist, and the Lutheran Churches. There are equally close affinities of polity and form of doctrinal expression between the various Reformed bodies in France and several of our constituent denominations.

These bodies in France are federated in a federation which is increasing in its vitality. Protestant life in France has been weakened, as in America, by the excessive number of denominations. This is, however, increasingly recognized. If what we are to do in France is to have an effect upon the life of its people, it must be done without the confusing shadows of apparent or real divisiveness. There are multitudes of what I have called the "third party" who are looking for the light of those fundamental principles of freedom and democracy exemplified in the Protestant religion. If it can be objectified before their eyes clearly, they will recognize it.

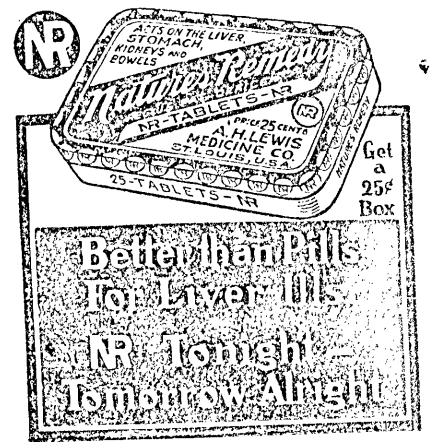
There are thus these various religious bodies in France. To strengthen religious life in France we must strengthen them as they are constituted. We can not reconstitute them. It will be natural and indeed appropriate, that the corresponding bodies in America will wish to establish special relations in France with their sister churches of similar form. But let it be done through joint and common consultation and plan. The religious bodies and the Federation in France are ready for such procedure.

Let us strengthen all the parts in such manner that we strengthen the whole at the same time.

There are two Protestant bodies in Belgium, the National Church and the Missionary Church. These Churches are associated closely with the French Churches and should be included in all the plans under consideration. All that I have urged regarding France, perhaps in lesser degree, is true of Belgium, or, in any event, should be made true.

Indeed, there is just a little danger, in the new relationships between the two larger nations, that little Belgium and the days of 1914 may be overlooked.

Thus must we speak the truth in



love, but must nevertheless not hesitate to speak the truth.

These common problems will be met by such practical procedure as follows:

1. A Handbook of French Protestantism for American readers.
2. A Handbook of American Protestantism for French readers.
3. The translation into French of some of the literature of the Federal Council and the translations of works of our modern writers.
4. Conference between the Theological Seminaries of the two nations, regarding curricula and the exchange of professors and students.
5. French Protestant literature in American libraries and American Protestant literature in French libraries.
6. Exchange of preachers.
7. Consultation between Foreign Mission bodies of the two nations.

God has set before America an open door in France and Belgium. Other agencies, including interests, social, educational and philanthropic, are seizing the opportunity for service to these nations and are already on the field. They are preparing the way for the Churches.

We have, on the part of the Churches, an opportunity for consecrated Christian statesmanship and service, calling for our earnest prayer, our deepest thought, our wisest and most effective action. Such are my most profound convictions.

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ITEMS FROM AUXILIARIES.

The Executive Committee of the Woman's Missionary Auxiliary at Hope adopted a Memorial to Little Rock Annual Conference asking every member of the Conference to vote favorably on the ratification of the General Conference granting women full membership in the church. The Memorial is signed by

Mrs. R. L. Broach, Pres.  
Mrs. C. E. Bell, Sec.  
Mrs. R. M. Briant,  
Sec. Prescott District.

BRYANT.

On Sunday afternoon, October 6, we had the pleasure of meeting with the people of Bryant Church and organizing a Missionary Society. Mrs. Blacklock was elected president, Miss Prickett corresponding and recording secretary, Miss Elliott treasurer, Voice agent, Miss Bernice Martin. Six subscriptions to the Voice were taken. Brother T. D. Spruce was present and helped in his usual pleasant way. Sister Hundley of Pulaski Heights assisted by presenting the work of each officer.

Mrs. Joe A. Goetz,  
Sec. Little Rock District.

EXECUTIVE MEETING NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

An executive meeting of the North Arkansas Conference, Woman's Missionary Society, was held recently in Conway at the home of Mrs. S. G. Smith, who very delightfully entertained the officers present.

The devotional service was led by the president, Mrs. F. M. Tolleson, who used for her theme, "Love," as found in the third chapter of I. John.

In a little experience meeting each member told of her love and trust in the Heavenly Father and of the things which had drawn her closer to Him. A circle of prayer then followed.

Mrs. Tolleson and Mrs. Hatcher reported the great Centenary meeting so recently held in Dallas, Texas.

The great object of the Centenary

is to get the church on her knees and when this is done, the money needed will come.

Mrs. Tolleson said that as a great Conference the first thing for each one to do was to stop and ask herself the question, "How am I?" And to pray that prayer of David, "Search me, O God, and know my heart, try me and know my thoughts," so we might know what God and not what man thought of us.

A letter was read from Miss Mary Fuller, conference treasurer, who is out West seeking to regain her health. Her inability to be present was deeply regretted. Mrs. Hanesworth led in prayer for her restoration to health and to the work she loves so well.

As she is unable to act as treasurer Mrs. J. M. Hawley was elected to that office, until such time as Miss Fuller might be able to take up the work again.

A motion carried to have the treasurer keep in touch with the auxiliaries and among other things to stress the paying of the Conference Expense.

Reports were heard from the different officers; a comparison of reports for the first and second quarters of 1917 and 1918 showing our gain and our losses. While we have not increased in the number of auxiliaries and in members we have made a slight gain along every line financially, which is gratifying.

The weak points were stressed and plans discussed with a view to strengthening the Home Base.

Mrs. Henry Stevenson of Van Buren being unable to act longer as secretary of Ft. Smith District, Mrs. W. J. LeRoy of Ozark was elected in her stead.

The importance of co-operating as a Conference with the Little Rock Conference Society in the summer school for the Christian training of young women at Henderson-Brown was stressed, and the executive committee recommended that the strong societies be responsible for one or two young women and defray their expenses to this meeting.

Realizing the need of definite and concerted action in prayer, the officers and district secretaries are asked to read Fosdick's "Meaning of Prayer," praying daily for strength to live a more Christ-like life, thus preparing themselves for more efficient service in the work in which they are engaged.

A motion carried that we arrange to have a "Rally" with the women during the session of the Annual Conference in November, in the interest of the Centenary.

There being no further business the meeting adjourned. Mrs. Smith was voted an ideal hostess.

Mrs. H. Hanesworth,  
Recording Secretary.

FROM MEN IN OUR WATCH TOWERS.

"I voted for laity rights in the General Conference at Asheville, N. C., in 1910. I have not changed my mind since then, and am most enthusiastically in favor of it."—E. H. Rawlings, Nashville, Tenn., Secretary Board of Missions.

"The laws and customs by which women have been denied the right to participate in the government of the church have generally reflected contemporary social and political ideals. For this, as for some theological views, collateral philosophy rather

Sunday School Department

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LESSON NOTES FOR NOVEMBER 10

By Rev. J. L. Cannon.

Jacob Deceives His Father. Genesis xlvii:18-20.

We are taking a glance today at the inner life of what promised to be a great home.

I. There was discord there, and division, which were rapidly approaching a climax.

(1.) It was on account of the two boys. Their unlikeliness had increased. Esau has become more worthless, and Jacob more pronounced in his habits of frugality and industry.

(2.) While all this is true, Isaac, the old father, has become more partisan, and is determined to carry his ambition to make Esau the head of his house through to successful conclusion.

II. The real trouble here, as usual,

than the teachings of Jesus must be blamed.

"While admitting some prejudice against the laity rights movement, I must say that I know of no valid objection thereto. Any other attitude is utterly out of harmony with present interpretations of Christianity."—Fitzgerald Sale Parker, D. D., Nashville, Tenn.

WHAT THE WOMEN ASK.

THEY ASK—

That the restrictions against fully one-half of the membership of the Church be removed from the Discipline.

THEY ASK—

That the word laymen be interpreted to include women.

THEY ASK—

That the Church to which they are giving their lives shall grant them recognition as full lay members of the Church of God and truly "welcome to all of its privileges."

THEY ASK—

For the recognition and privileges which are inherent with membership.

Who Are These Women That Ask Full Membership in the Church?

They are not uninterested, idle women. They are the women who, in their organized missionary work, have accumulated property at home and abroad valued at more than \$2,000,000 and whose income is nearly \$600,000 per annum.

They are women who have given their lives to the Church and are faithful not only to their woman's organization, but to every interest of the Church.

They are women who toil and suffer and sacrifice that the Kingdom of God may come.

They are women who believe that the Church today has upon it the great test of the ages and that the unparalleled world crisis demands the full contribution of the combined forces of the Church of God.

They are women who believe that the present world crisis can be met only by the church, and that the demand upon the church can be met only when its men and its women stand together in their full strength, upholding the strong army of the ministry in order that His name may be proclaimed throughout the whole world.

is with the father and mother. They are playing with fire about magazines of energy that need only a spark to blot out the hopes of long years.

(1.) There is no diminution in their love for each other. But their purposes cross on the future of the boys. Rebekah is as fully made up in her mind that the birthright which Jacob has bought of Esau shall remain with him as Isaac is that it shall go to Esau.

(2.) As if to hasten the crisis and have his way about the matter Isaac called to Esau, made known to him his plans to give him the birthright blessing, and sent him to get venison, and to make a feast.

(3.) What Isaac does is in contempt of God's announced purpose. It is also against good judgment. He has a hard time feeling religious over it, and yet he is determined to proceed. Unless he can fill up on Esau's venison and wine, the blessing promises to be a rather tame affair. However else he may feel, he knows he is not a prophet at this time. He knows how Rebekah feels about it, too. It will not do to let her in on this plan yet, for there is going to be a scene when she finds it out. There is no use to take the case to God. He stated more than fifty years before what his purpose was, and nothing has happened since to show cause why that purpose should change. Old man, you are having a hard time of it.

(4.) But while all this is going forward Rebekah is not idle. She knows the plot and has made up her mind to frustrate it. She is going to help God out of a close place, and still keep on good terms with her husband. Woman, beware! Sarah got

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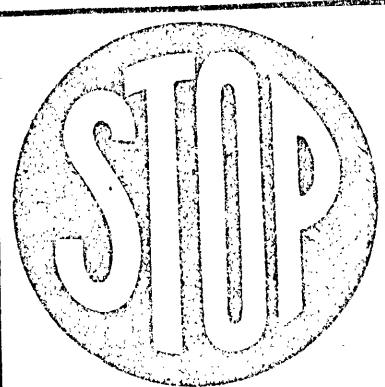
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Abraham's family into a miserable mess by trying to ease matters up on God. If God has His mind made up, it would be just as well to let Him confer this birthright blessing in His own time and way.

(5.) With his mother's help, Jacob so disguised himself as to deceive completely old Isaac, and fed him a mess of goat stew prepared to his taste, and he never detected the difference between it and the best venison out of the forest. It worked. Jacob got the blessing of his father so far as the ceremony was concerned. But he lost his moral character. He told one falsehood after another during the whole little performance.

III. No blessing man can bestow is sufficient compensation for loss of self-respect. No preferment within the gift of men can ever atone for loss of moral character.

(1.) Rebekah and Jacob gained nothing but an empty ceremony. God is not ready to put matters into the hands of either Jacob or Esau. Old Isaac's attempt to rush the thing up is only a pretext for doing what he was forbidden of God to do at all. He will gain nothing by it, either.

(2.) There is no justification for lies anywhere. But when they are used to help God manage business they are doubly hateful. Jacob and Rebekah atoned for this business. Esau was in wrath over it, and threatened the life of Jacob. Isaac refused to undo what he had done, now that his conscience had gotten the better of him. There was nothing left Jacob to do but flee. He went to Padan Aram where he spent more than twenty years. If he ever saw his mother any more no mention is made of it.

(3.) Meddling with Providence is a business, dangerous as it is wicked. Some men find it so easy to keep back facts, or mend them, in order to carry certain points in a supposed interest of the kingdom of God. There is no more degrading method of lying.

IV. Of all the parties in this sad affair none are more culpable than Esau.

(1.) He had years before sold the thing he now seeks, and had no right to it. Yet if by reason of some technical turn he can rob his brother, and defeat God, he will not hesitate to take it.

(2.) In spite of his oath to Jacob, and his rejection by God for this position which he seeks, Esau will nevertheless drive on and have his way if he can. Esau, you might read the story of Cain and Abel to profit before you go further. God had His reason for rejecting Cain and accepting Abel, and no amount of bad temper on the part of Cain can change the situation. If God can not have Jacob, it is certain He will not have Esau. If God can not get David for the throne of Israel, it is clear He will not retain Saul. But David will not hurry matters with his own hands. Jacob had

not yet learned this lesson. He got it later on.

(2.) No man can live a fool's life in youth and come to manhood as strong as though nothing had ever been wasted. Those wasted years of youth have plunged Esau into the sea of life a weak and helpless man.

(3.) Nothing that God can now do will ever atone for those wasted years. Esau would like to nullify the deed of transfer so far as the birthright is concerned. The thing he shed tears over was his inability to do this thing. Not that he had changed in moral fitness for the high responsibilities he seeks. He had not. It was the last thing he ever thought of doing. His repentance and tears are all because he cannot carry his "profane" nature to the head of God's plans.

(4.) Jacob is unfit for the high service of God, too. But there is a Jab-koh, and the wrestling angel out ahead for him, as there were immortal tears for denying Peter, who was swept away from loyalty to his Lord by unlooked for temptations.

#### SOME MORE CHEERING REPORTS.

Paul said that he was persuaded that neither life nor death—nor any other thing could ever separate a Christian man from the love of God. That is true. And I am persuaded this week that neither wars, nor plagues, nor fluctuating cotton markets, nor war work drives, nor peace negotiations, nor any other creature shall be able to rob the preachers of the Little Rock Conference of their zeal in looking after all the interests of the church during the next five weeks. Assuming the rôle of a prophet I am going to predict that every preacher in our Conference is going to get in the hardest month's work he has ever done and that when we come up to Conference at Magnolia we are going to make the greatest showing we have ever made. Especially is this going to be true of our Sunday School work. In spite of the "Floo" good reports keep coming in.

**First Church, Little Rock:** Coming into the office like a ray of sunshine, Dr. Fletcher said: "I just dropped by to tell you, Baker, that you can depend on First Church for every cent of her apportionment for our Sunday School Work. God bless you." And he was gone. But as we proceeded to pound on the keys of this old typewriter we found ourselves humming a cheerful tune all the balance of that cloudy day. Happy is that people that has this sunny-faced pastor to drop around and say, "God bless you."

**Delight Circuit:** It was still raining when we came down to the office next morning but the postman soon came and left us a good, long, encouraging letter from Brother Colson, in which he expressed the highest appreciation of our Sunday School Work, and another day was made cheerful. Brother Colson reminds us that Pike City has paid her apportionment in full. This makes \$17.00 out of a \$19.00 apportionment already paid by the Delight Circuit and Brother Colson says we can depend on him for the other \$2.00.

**Nashville Station:** Rev. Z. D. Lindsey, pastor, sends in check paying his Sunday School apportionment in full. This is a Nashville habit. The Prescott District now has \$183.55 to her apportionment fund credit. Can't some one catch her?

**Benton Station:** Just as we are

## EPWORTH LEAGUE DEPARTMENT

REV. J. Q. SCHLESER, Editor.

MISS MARCIE COLTART, Secy.-Treas. Little Rock Conference....  
2318 West Third Street, Little Rock  
HOWARD JOHNSTON, Treas. N. Arkansas Conference....Conway, Ark.

[The Lesson Notes were delayed in the mails and were not received in time.—Ed.]

#### SOLDIER'S LETTER.

U. S. Naval Training Station,  
San Francisco, Cal.,  
September 28, 1918.

To the Epworth League of Gum Spring, Ark.:

Dear Leaguers: Though I have many good friends here in San Francisco, the warmest corner in my heart is for my old home friends. Most of my civilian friends have been made through the Church or Epworth League, and I thank God for the chance of making them there.

I have anxiously noted the progress of your League, not because I thought you would fail, for success is your watchword. It was because the Leaguers are my friends, relations and ex-pupils. I love every member of the League and am interested in the work.

I read the reports in the Booster, and also receive letters from members, and all indicate interest in the work. The Epworth League is a great organization and in my opinion is second only to the church. I think the League is principally for the young people, but the fathers and mothers can get great good out of it, and also will be an encouragement to the young people.

I had the privilege and honor of attending a great rally of all the Leagues

writing this note a check for \$25.00 comes paying the apportionment full for Benton Station. God bless our fine people at Benton. Pastor Harrell and Superintendent Utley do not let a little thing like building a church get in the way of other claims.

**Camden District:** A characteristic cheerful letter from Presiding Elder Sage says: "Things look a little blue just now. But God is still on the throne and still cares for His church. The clouds will soon roll by and we will go forward in the Lord's work." Now that the epidemic is dying and the sun is shining watch Brother Sage and the Camden District come to the front with their apportionment like they have always done on Children's Day.

**Murfreesboro Station:** Our mail this week brings us a check from Brother W. W. Christie paying Murfreesboro's apportionment in full. This is another fine charge that never has failed us.—Clem Baker.

#### REPORT OF TREASURER LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD—APPORTIONMENT FUND.

Amount previously reported.....	\$290.55
Pike City .....	3.00
Nashville .....	15.00
Benton .....	25.00
Murfreesboro .....	12.00
Total .....	\$345.55
Prescott District .....	\$183.55
Texarkana District .....	77.00
Monticello District .....	25.00
Arkadelphia District .....	25.00
Pine Bluff District .....	20.00
Little Rock District .....	10.00
Camden District .....	5.00

Clem Baker, Field Secretary.

in San Francisco a few weeks ago. The rally was held at the church I attend, and a grander time I never had. The rally began on Saturday afternoon with a picnic and a jolly good time. The picnic was given so all the Leaguers could get acquainted before the rally. Saturday evening and Sunday morning we had lectures, and Sunday evening we had the business part of the rally and the awarding of the banner. The banner was awarded to the League that does the best work for the year. Our League held the banner last year, but lost it to a more prosperous League at the rally.

As I said before, I think the young people should take the lead in the League, assisted and encouraged by the older and more experienced members. In taking the lead I do not mean that only the president and his staff should be selected from the young people, but that every member should take an active part in the services. If you have an experience meeting connected with the regular business every one should speak, tell what the League has done for him, what Christ has done for him. If you can not tell of anything else tell of some personal experience that will help to start you out. If you should have a Bible story to tell, do not fail to do your part. No matter what the character of the service may be, always be ready and willing to carry out your part. You will be surprised at the number of Epworth League members there are in the American army in France and the different camps. There are about 350,000—over a third of a million. The League has a service flag to be proud of. It will be these boys who will hold up the morale of the American army and navy that will finally drive the kaiser and his notorious horde back across the Rhine and into Berlin, and make them glad to respect God and man. I am expecting still greater progress in your good work, and my prayers are for your success.

As John was one preaching in the wilderness preparing the way for Christ, so is the League preparing the way for Christ and the church.

May God's richest blessings rest and abide with you all is my prayer.—Augustus Phillips.

#### BOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness or belching of gas or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and besides it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder caused by fermentation due to excessive acids in stomach.

**A Pretty Face**  
should not be marred

**PALMER'S SKIN PREPARATION**  
makes and keeps the complexion clear, white and soft and quickly cures freckles, sunburn, tan, blemishes, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

**THE MORGAN DRUG CO.,**  
1521 Atlantic Ave.,  
Brooklyn, N. Y.



# CHILDREN'S DEPARTMENT.

## AN EXCHANGE OF CONFIDENCE.

Tommy kept in for discipline,  
Proved teacher's right-hand man.  
He helped when she erased the board,  
And order to her desk restored,  
And willing errands ran.

So pleasantly the work progressed  
With Tommy's cheerful aid,  
The teacher, on her tasks intent,  
Forgot it was for punishment  
The little culprit stayed.

So, with becoming dignity,  
She said: "I can't begin  
To tell how strange it seems to me  
That out of school so nice you'll be  
And such a rogue when in.

"This morning you did everything  
To hinder and annoy;  
But you have been so good tonight,  
So quiet, helpful and polite,  
You seem another boy."  
He listened with a smile undimmed  
To this unvarnished view,  
Then tossed a friendly, puzzled head  
And with a guileless candor said,  
"That's what I thought of you."

—St. Nicholas.

## GRANDMA'S BANANA SPLIT.

They were all out on the front porch, Grandma, Jack, Theodore and George and the two cousins, Belle and Betty, who were visiting the family.

"Suppose we all go over to the drug store and have some ice cream," said Theodore suddenly. It has been a tremendously hot day, with not even a hint of a breeze. It's not much cooler now. Come on."

Belle and Betty rose with alacrity. "Just what I'd like," smiled Belle. "And so would I," agreed Betty.

They all started off in a happy group but just then Jack turned and saw Grandma.

Grandma, with her white hair and slow step and sweet, sweet smile. He ran back.

"Say, Grandma," he said suddenly, "you come too."

Grandma flushed.

## FOR COLDS AND GRIPPE FOLLOW DOCTORS' ADVICE

Ask any physician or druggist and he will tell you that the first step in the treatment of a cold, cough or gripe should invariably be "a brisk calomel, called Calotabs." This alone is often sufficient to break up a severe cold over night, or cut short an attack of gripe and possibly prevent pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasures or work. Next morning your cold has vanished and your entire system is purified and refreshed. Calotabs are sold only in original sealed packages; price thirty-five cents. Recommended and guaranteed by druggists everywhere. Price refunded if you are not delighted.—Adv.

## CONFERENCE BOOKS.

Rev. D. J. Weems has been requested by Dr. R. P. Wilson of Nashville to handle the books for our Methodist Publishing House at the North Arkansas Conference that will convene in Clarksville, November 20. This will be an excellent time to get a good Bible and some nice story books for the children, and notes on the Sunday School lessons for 1919.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"Why Jack," she said, "you're such a dear boy to ask me but—"

Jack flung an arm about her.

"No buts. You like ice cream, you know you do, and I want you to come."

And then he went on to the house, seized a white shawl that hung on the hall rack, came out again, put it around her shoulders and they started off.

Arriving at the drug store Grandma looked around with interest.

"Do you know, dears," she remarked as they all found seats at one of the tables, "I haven't been in here since the new soda fountain was put in? How pretty it is."

Theodore picked up a card that lay on the table.

"What'll you have, folks?" he said. "Speak up."

"A nut sundae for me," cried Belle. "I want an ice cream soda," said Betty.

Jack turned to Grandma.

"What'll you have, Grandma?" he asked with a smile.

Grandma smiled back.

"May I have whatever I like?" she asked.

Jack nodded.

"You certainly can."

And Grandma said a little excitedly, "Then, dear, I would like a banana split. I heard the girls talking about one the other day and I thought then that even if I was old I'd like to try one."

Jack patted the wrinkled old hands. "I guess if the girls can have them you can too," he said smilingly. "A banana split goes, Grandma."

When they came up the steps to the porch again father was waiting.

He came forward and took Grandma's hand.

"Why, mother, where have you been? I never knew you to go away in the evening before like this?"

Grandma smiled at her son.

"I don't usually, but Jack took me to the drug store with the others and I had a banana split. I've been hearing about them so much since the girls came, but had no idea what they were like."

She smiled again.

"I do now. I don't know when I've enjoyed anything as much as that banana split Jack bought me."

Jack's father looked into the sweet wrinkled face and somehow a big lump rose in his throat.

Why hadn't he been more thoughtful of her? Why had he not tried once in a while to find out what she liked? He thought of her long active hard working years, of her unselfish and sacrificing spirit, and now in the evening of life somehow these things were forgotten.

Father settled the little frail figure in a chair. Then he turned to Jack.

"Thank you, son," he said. "It was nice of you."

And Jack nodded as he replied: "Not a bit of it. I love Grandma, and say, father, you just ought to have seen how she enjoyed that banana split."—S. H. M. in Biblical Recorder.

A HERO OF FOURTEEN YEARS.

Perhaps the most dramatic and heroic act of this world war was the noble self-sacrifice of a mere child of 14 years. An Alsatian Boy Scout whose father had been killed in Alsace offered his services to the colonel of a regiment near Altkirch. Knowing every path, mountain trail, and road, brave and intelligent, he was accepted.

During many weeks he rendered val-

uable services, bringing information enabling French progress and capture of prisoners. One day the colonel asked him to make a longer and more perilous quest than usual. Our young hero started, full of zeal and hope, and was allowed to take his dog Fidele. Having to sleep out for two nights, he knew his dog would not betray him.

All went well for a long while, though the journey was full of perils. Suddenly two burly Prussians barred his path, and he was taken before the enemy officers in charge of the nearest post.

Asked his name, "Karl Weblor," he replied. "Where do you live?" "With my mother at Altkirch." "Your father?" "Killed." "You bear a German name and speak German. Why are you helping the enemy?" "I am Alsatian and love France, my motherland."

"Stupid young fool," said the officer, "do you know your fate—a spy?"

"Yes, sir." "Do you love your mother?" "With all my heart." "Very well. You love your mother, and you would like to live. I will let you go and give you 100 francs if you tell me how many regiments and how many batteries are defending Altkirch."

"No, sir, I can not." "Why?" "Because I promised never to betray my country."

"Idiot!" The officer then said: "I will give you five minutes. Accept my generous offer, or you die." The fateful minutes finished. "Well?"

"Sir, I can not and will not betray my country."

A few minutes afterwards the little hero and his faithful dog were dead.

The story was related by a prisoner who witnessed the scene.

The widowed mother, now childless, broken-hearted, but proud, points to visitors the two medals sent her by the French government—"La Medaille Militaire" and "La Croix de Guerre."—Edward Fox Sainsburg in Our Dumb Animals.

THE FOOLISH ROSE.

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a-flutter. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder tree said, "Flowers, shake off your caterpillars."

"Why?" said a dozen all together, for they were like some children who always say "Why?" when they are told to do anything.

The elder said: "If you don't they'll gobble you up."

So the flowers set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and she said to herself: "Oh, that's a beauty! I will keep that one."

The elder overheard her and called: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings afterwards I passed the rose again. There was not a whole leaf on her. Her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the ears stood like dew-drops on the tattered leaves.

"Alas!" I didn't think one caterpillar would ruin me."

One sin indulged has ruined many a boy and girl. This is an old story, but a true lesson.—Morning Star.

## NEWS OF THE CHURCHES.

### THE METHODIST ORPHANAGE.

The trustees of the Methodist Orphanage met in annual session at the Masonic Temple, October 23, 1918. There were present: George Thornburgh, president; James Thomas, secretary; A. E. Holloway, J. B. Stevenson, Forney Hutchinson and P. C. Fletcher.

The report of the work for the year showed that twenty children had been received into the Home and twenty-one placed in good homes, leaving thirty-four now in the institution. During the existence of the Orphanage it has placed 330 children. No orphan child, whether of Methodist parentage or not, has ever been refused admission.

The receipts for the year were a little over \$5,000, and the expenses slightly over that figure. Special contributions were received by the president to the amount of \$1,240, which were added to the investment in the property, which now totals about \$40,000.

—George Thornburgh, President.

### OUR ORPHANAGE.

To the pastors and members of the M. E. Church, South, in Arkansas I beg to say a few things concerning the Methodist Orphanage. The writer thinks that the pastors, if apprised of the facts, will act at once. He is quite certain also that any charge in Arkansas will pay the Orphanage assessment gladly if presented to them.

The facts are that it takes under present conditions \$8,000 per year to run the Orphanage. Col. George Thornburgh, without remuneration, save only love and appreciation from our people, and the 300 or 400 motherless and fatherless children, who have passed through the Home, secured the money by private solicitation, built and equipped the plant, which is elegant and spacious, paid for it, and it is absolutely free of debt. The Church has never been called upon, in its organized capacity, to contribute one cent to the building or repairing of this great plant, worth conservatively today \$50,000.

Now the further fact is that it takes

## The Best Cough Syrup Is Home-made

Here's an easy way to save \$2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home. Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

## SALTS IF BACKACHE AND KIDNEYS HURT

Drink Lots of Water and Stop Eating  
Meat For a While If Your  
Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

\$8,000 a year to clothe, feed, educate and care for our wards. The two Conferences are assessed this year \$4,000 each, making a total of \$8,000. But, heretofore, the brethren of the ministry have been collecting only 75 per cent of the sum, which, if adhered to this year, gets us only \$6,000. The writer is unwilling to believe that Arkansas Methodists approve of this showing. The writer and Colonel Thornburgh have borrowed money the past two years, for several months of each year, to feed, clothe, educate and care for these precious orphans. I am writing this at the request of the Board of Trustees to beg every Methodist preacher in the State to collect this assessment in full, and further to urge our loyal members to see to it that this fund is overflowing. It discredits us to assume an indifferent attitude in this matter.

To the many, who always respond and do what the Church, in its wisdom, endeavors to carry on, the Board of Trustees extend thanks. May the

### FOOT COMFORT ASSURED

#### Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1539 Broadway, Brooklyn, N. Y., and you will receive personal attention.

time never come when we will blush with shame because of our neglect. Again, I beg that each pastor and each charge pay the assessment this year, and more.—James Thomas, Secretary of the Board.

#### DE WITT.

We are closing up our year's work and trying to get our Conference collections in full. We have not held a service since the first Sunday in October. We were in the midst of a revival campaign. We had planned just to hold our regular services, the Wednesday evening prayer meeting and Sunday regular services. There was a ready response to the plans of work. At first it moved slowly, but our workers began to work fast and pray, and the last three Sundays of our campaign scores came to the altar and were saved, and forty-three joined the church. Had it not been for the influenza stopping us, I firmly believe we would have received sixty or seventy into the church. It looked like old camp-meeting times to see old people coming to God, join the church, and be baptized. We want to resume the work and lead more to God and the church before Conference convenes.—W. A. Steel.

#### NOTE OF APPRECIATION.

We wish to thank our many friends through the Arkansas Methodist for their kindness shown us through the illness and death of our daughter, Edna; especially Mr. and Mrs. A. C. Cook, G. Spakes, T. A. Couch, O. Davis, Mrs. Addis, Mrs. Pesha, Mrs. R. Nothwang, Mrs. Chambers and Mrs. W. Nothwang. We are to leave for Stamps, Ark., in a few days.—Rev. and Mrs. E. Garret.

#### MEETING AT HATTIESBURG, MISS.

I feel that something ought to be said in your columns about the splendid meeting that was recently had with the Main Street Methodist Church in this city. The preaching was done by that big-hearted pastor-evangelist, Dr. Theodore Copeland of Pine Bluff, Ark. The song service was under the direction of Mr. and Mrs. Charles Butler and was an attractive and devout feature of the service. Greatly to the regret of all, the beloved pastor, the Rev. Paul B. Hardin, was ill and not able to attend a single service. I am glad to report that he is now very much improved and well on the road to recovery. But this did not keep the meeting from being a good one. It had run about eight days and was just reaching that point where it appeared that the harvest would be great, when the Federal, State and city officers ordered all public gatherings stopped on account of the prevalence of a mild form of influenza which was spreading over the country. Neither Dr. Copeland nor the congregation made any objection to obeying the orders of the health officials, but the feeling was general that it was an unfortunate time to close a meeting that promised so much in the salvation of souls.

It was the pleasure of the writer to report these services for the Hattiesburg American, with which he is employed, and having reported some of the most distinguished revivalists of the country, I am free to say that I have never heard any man declare the everlasting gospel with greater tenderness and deeper earnestness than did Dr. Copeland. Each service was characterized by sermons, fearlessly

spoken, but in language that in its tender directness went at once to the hearts of his hearers. With each service the congregation grew, and even heavy rains did not deter them.

Dr. Copeland is refreshingly different from some revivalists. He never abuses, he never tries to drive, but gently, gently he calls men and women to repentance. He is a wonderful man, and he has certainly endeared himself to the people of Hattiesburg, irrespective of denomination. In fact, ministers from other denominations were present at all times and lent their aid and encouragement to the good man who had come to labor for the Lord.

Hattiesburg people hope that Dr. Copeland will come again. The church was greatly revived and good seed sown that will be gathered in days to come.—Walter N. Hurt.

#### UMPIRE MISSION.

We closed a ten-days' meeting at

Umpire, September 25. Bro. J. Watt Fulton from Texarkana did the preaching. The town was stirred in a large way. The Holy Ghost came upon us in great power. It was truly a great "old-time revival." Many shouted aloud the praises of God. Ninety-eight or more were converted and reclaimed. Fifty-nine united with the church. We witnessed some sweet sights. People got right with one another that had not been right for some time. We give God praise for such meetings. Brother Fulton preached with a vengeance against all manner of sin with the above results. We have been wonderfully blessed in our efforts here. We had arranged to begin a ten-days' meeting at Athens, October 14, but the influenza being present caused us to postpone until some future date. We came on this circuit last August and found the people hungering for the "Old-time Gospel." We will collect almost all if not all claims. There are five appointments on this work, and

## SPANISH INFLUENZA

### WHAT IT IS AND HOW IT SHOULD BE TREATED

This disease, authorities now agree, is simply the old fashioned grip that was epidemic in 1889-90. Then it came from Russia by way of France and was given the French name la Grippe. This time it comes by way of Spain.

Spanish influenza, which appeared in Spain in May, has swept over the world in numerous epidemics as far back as history runs. Hippocrates refers to an epidemic in 412 B. C., which is regarded by many to have been influenza. Every century has had its attacks. Beginning with 1831, this country has had five epidemics, the last in 1889-90.

#### THE SYMPTOMS.

Grip, or influenza as it is now called, usually begins with a chill followed by aching, feverishness, and sometimes nausea and dizziness, and a general feeling of weakness and depression. The temperature is from 100 to 104, and the fever usually lasts from three to five days. The germs attack the mucous membrane, or lining of the air passages—nose, throat and bronchial tubes—there is usually a hard cough, especially bad at night, often times a sore throat or tonsillitis, and frequently all the appearances of a severe head cold.

#### THE TREATMENT.

Go to bed at the first symptoms—take a purgative, eat plenty of nourishing food, remain perfectly quiet and don't worry. Nature herself is the only "cure" for influenza and will throw off the attack if only you conserve your strength. A little Quinine, Aspirin or Dover's Powders may be given by the physician's directions to allay the aching. Always call a doctor, since the chief danger of grip is in its weakening effect on the system, which allows complications to develop. These are chiefly pneumonia and bronchitis, sometimes inflammation of the middle ear, or heart affections. For these reasons it is very important that the patient remain in bed until his strength returns—stay in bed at least two days or more after the fever has left you, or if you are over 50 or not strong, stay in bed four days or more, according to the severity of the attack.

#### EXTERNAL APPLICATIONS.

In order to stimulate the lining of the air passages to throw off the grip germs, to aid in loosening the phlegm and keeping the air passages open, thus making the breathing easier, Vick's VapoRub will be found effective. Hot, wet towels should be applied over the throat, chest and back between the shoulder blades to open the pores. Then VapoRub should be rubbed in over the parts until the skin is red, spread on thickly and covered with two thicknesses of hot flannel cloths. Leave the clothing loose around the neck, as the heat of the body liberates the ingredients in the form of vapors. These vapors, inhaled with each breath, carry the medication directly to the parts affected. At the same time, VapoRub is absorbed through and stimulates the skin, attracting the

blood to the surface, and thus aids in relieving the congestion within.

#### NO OCCASION FOR PANIC.

There is no occasion for panic—influenza or grip has a very low percentage of fatalities—not over one death out of every four hundred cases, according to the North Carolina Board of Health. The chief danger lies in complications arising, attacking principally, patients in a run-down condition—those who don't go to bed soon enough, or those who get up too early.

#### HOW TO AVOID THE DISEASE.

Evidence seems to prove that this is a germ disease, spread principally by human contact, chiefly through coughing, sneezing or spitting. So avoid persons having colds, which means avoiding crowds—common drinking cups, roller towels, etc. Keep up your bodily strength by plenty of exercise in the open air, and good food.

#### KEEP FREE FROM COLDS.

Above all, avoid colds, as colds irritate the lining of the air passages and render them much better breeding places for the germs.

Use Vick's VapoRub at the very first sign of a cold. For a head cold, melt a little VapoRub in a spoon and inhale the vapors, or better still, use VapoRub in a benzoin steam kettle. If this is not available, use an ordinary tea-kettle. Fill half-full of boiling water, put in half a teaspoon of VapoRub from time to time—keep the kettle just slowly boiling and inhale the steam arising.

**Note.**—Vick's VapoRub is the discovery of a North Carolina druggist, who found how to combine, in salve form, Menthol and Camphor with such volatile oils as Eucalyptus, Thyme, Cubeb, etc., so that when the salve is applied to the body heat, these ingredients are liberated in the form of vapors. VapoRub can be had in three sizes at all druggists. While comparatively new in certain parts of the North, it is the standard home remedy in the South and West for all forms of cold troubles—over six million jars were sold last year. VapoRub is particularly recommended for children's croup or colds, as it is externally applied and can, therefore, be used freely and often without the slightest harmful effects.

we leave them well organized and with a determination to go over the top spiritually. They will build for God at this place.—J. T. Fisher.

#### PEA RIDGE AND BRIGHTWATER.

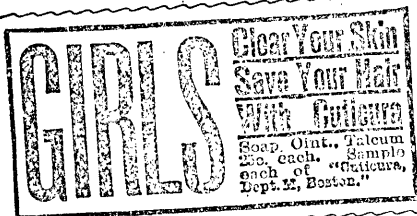
This is the land of wheat and big red apples. How we missed the dark-eyes and the cottonfields! But I have not seen a dozen "sneeters" this year. Surely this is a healthy place. I only have two regular preaching places, and they are within five miles of each other. That is so different from my last charge, where I had six points scattered in two counties, and the one before that had nine appointments in three counties. The two points farthest apart were LaGrange and Mellwood. They were 75 miles apart. I am working hard to bring up a full report to Conference. We had very good meetings this year. Brother Yancy of Rogers assisted me at Pea Ridge. During the meeting there were three deaths and four funerals in the village, and the services were rained out five times, but in spite of all the hindrances we had 15 professions and 16 accessions.

At Brightwater, our presiding elder, Rev. G. G. Davidson, was with us part of the time, and Rev. Jeff Hendrix, our local preacher, was with us most of the time at night. A pastor could have a good meeting anywhere with both of these good preachers assisting. We had about 25 conversions and 22 accessions.

All of our official members take one

#### Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.



Sunday schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar 200 East Sixth Street, Little Rock

#### YOUR SCHOOL NEEDS

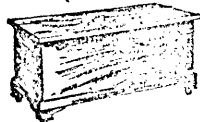
The State School Song  
"MY OWN LOVED ARKANSAS"  
25c a Dozen; \$1.25 per Hundred.  
Arkansas Methodist, Little Rock, Ark.

#### THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them a dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar 200 East Sixth St., Little Rock, Ark.

#### YOUR COUNTRY SAYS SAVE—

You can't save clothing, etc., without our wonderful moth-proof, fade-proof chests. Better chests for less. Made in largest factory in world. Write for free catalogue No. 11 showing 114 styles from \$1.96 to \$56.25.



AMERICAN CEDAR CHEST CO., FT. WORTH, TEXAS.

#### METHODIST BENEVOLENT ASSOCIATION

Insures the lives of Ministers and Laymen of the Church. Issues Certificates of Insurance at cost as follows: Whole Life, 20-Premium Life, Endowment at 70, Term to 50 or 60 or 70, Disability and Combinations. More than \$190,000 paid Widows, Orphans, and Disabled. Over \$70,000 in reserve fund.

For full particulars address  
J. H. SHUMAKER, Secretary  
810 Broadway, Nashville, Tenn.

or more of the church papers. Eight of our members take the general organ, Nashville Advocate, and 53 take the Arkansas Methodist, the best Conference organ in Southern Methodism.—F. H. Champion.

#### PARIS NOTES.

The four years of my quadrennium close with the coming Conference session. We had the misfortune to lose our church building by fire early in the spring. Though these are not favorable times for building enterprises, yet we raised, including our \$3,000 insurance, some \$26,000 for the new church. The architect delayed us in the plans, and the difficulty in securing materials also hindered us, so that we have just begun the erection of the walls. The work will be pushed as fast as the delivery of building materials and the securing of the necessary workmen will permit. The new church will be very handsome, commodious and up to date.

Rev. J. L. Shelby of Hartman was with us recently in a ten-days' meeting. Brother Shelby has evangelistic talents of a very high order. He has a fine voice, good delivery, a sound gospel, a deep experience of God in his heart, a genuine love for souls, and a winning way with all classes. He preached to large crowds, and accomplished much good in stirring up the church members of all the churches. The limited time that he could be with us forced us to close the meeting just when we were in condition for a sweeping revival. Brother Shelby can strike sin the hardest blows and keep "sweet" of any revivalist that I have ever heard. I am sure that all Paris will welcome Brother and Sister Shelby to come again.—George McGlumphy.

#### IMPORTANT NOTICE.

To the Brethren and Conference Claimants of the North Arkansas Conference:

I have failed so far to receive the postoffice address of the following-named claimants: Rev. O. J. Beardslee, Mrs. W. H. Batton, Mrs. H. B. Cox, Mrs. S. L. Cochran, Mrs. M. C. Dickens, Mrs. C. H. Gregory, Mrs. J. Loving, Rev. B. Monk, Mrs. F. R. Noe, Mrs. J. R. Rutledge, Mrs. F. Ritter, Rev. F. M. Smith, Mrs. J. T. Settle, Mrs. C. P. Smith, Rev. T. C. Steel, Mrs. J. B. Williams, Mrs. W. M. Watson, Mrs. T. B. Williamson, Rev. S. H. Blackwell.

It is of great importance that the Board of Finance secure the addresses of the above at once. Under the new law, certain data must be in the hands of the Board in order that distributions may be properly made at the Conference session. I urge, therefore, that any pastor who knows of the address of any of the above mentioned persons, or any of them seeing this notice, will PLEASE SEND ME THEIR ADDRESS AT ONCE.—J. F. E. Bates, Forrest City, Ark.

#### STRONG CIRCUIT.

Rev. J. C. Johnson, the pastor of Strong Circuit, is to be congratulated on the fact that his is the first charge in the Camden District to make a full report on salaries of pastor and presiding elder for the current year. He will also report all claims paid in full and a gross increase of a little above 100 members this year. What charge in the Camden District will be next to report "over the top?"—J. A. Sage.

#### OBITUARY.

PARKER.—Susan Elizabeth Parker died in Prescott, Ark., August 12, 1918. Her maiden name was Pinkerton, born in Howard County, Arkansas, January 1, 1869. She was converted at Bethel Camp Ground in Howard County at the age of fifteen and joined the M. E. Church, South. She was married to J. A. Parker February 2, 1888. Four years after this marriage Brother Parker became a Methodist preacher, and after a year in the local ranks, he joined the Little Rock Conference. It was thus, in her early womanhood she came into the responsible and trying position of the wife of an itinerant Methodist preacher, where for twenty-five years in devoted and efficient service she showed that she was worthy of the sacred trust. Her husband says that she encouraged him in becoming a preacher and joining the conference, and was mindful of his work to the last.

The strength of her life was given in those places where service has always counted most, home and church—the two great fundamentals in the making of our civilization.

She looked well after the ways of her household. "Every wise woman buildeth her house." In everything pertaining to her home there was the evidence of a wise, constructive ability. The children were well trained, the family resources administered with intelligent frugality and her home was always sweet and restful. To her the church was of God, and obedience to its rules and regulations vital and attendance upon its ordinances and the support of the institutions a great privilege. Such intelligent, sympathetic and resolute spiritual leadership is a rich legacy to her five children, greater than any money value. The eldest son, Walter, is a graduate of Hendrix College and Columbia University, and is now a teacher of English in the State Normal of Missouri. The older daughter is a graduate of Henderson-Brown College, is married and living in the West, the younger daughter lacks but a little of attaining to her college degree, while the two youngest boys will, no doubt, always feel the inspiration of her noble, unselfish life. Our ministry owes more of its success to such wives and mothers than we can ever know, till revealed at the last day.—T. D. Scott.

McLENDON.—Mrs. Dee McLendon, nee Rhodes, wife of E. L. McLendon, passed from this to a better world June 11, 1918. She was, we believe, a Christian of true type, quiet and patient. She had a pleasant Christian home, because she was quiet, pleasant and Christ-like. She leaves her husband and three children and a large circle of relatives and friends, who miss her day after day. But we feel that "He doeth all things well."—J. L. Dedman.

FREEMAN.—Private First Class, Clyde W. Freeman, Co. A, 112th Infantry, was killed in action somewhere in France August 18, 1918.

Clyde was born in Logan County, Arkansas, on March 15, 1895, and moved to Oklahoma with his mother and step-father, James A. Bannister, in 1912. He leaves a mother, one sister and a half brother and sister. His mother praises him for obedience and kindness at home.

Clyde went with the first boys that left Cordell for Camp Travis October, 1917, remaining at Camp Travis until the last of March, 1918. He landed

in France on May 15, remaining in training for four weeks, then was put into active service.

On August 16 he wrote his home folks, also on the morning of the 18th he mailed a "field service card" and went into action which cost him his life.

Clyde gave evidence in his last letters of grave and solemn thoughts concerning religion and a religious life. Without further assurance his loved ones hope he "obtained mercy" of the Lord and found pardon and forgiveness.—Thos. H. Ward.

DIXON.—Mrs. Margrette Nelson Dixon was born in Orange County, N. C., February 21, 1842. She came to Arkansas with her parents when but a child, where she grew to womanhood and was married to J. M. Dixon more than fifty years ago, to which union seven children were born, all of whom survive her. She fell on sleep September 15, 1918, surrounded by her children, grandchildren, friends and other loved ones, at her home near Sweet Home, Ark. Within these dates there has been lived a very unusual life. Emerson said: "Every true man is a cause, a country and an age." This is equally true of woman. For when she projects her personality athwart her day, the world not only feels the impact of her personality, but she multiplies herself in her children, and the world is never the same because she has lived and passed through it.

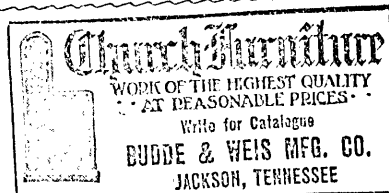
She bodied forth the virtues of both Mary and Martha. Of Mary, in that when a child she gave her tender heart to God, and through the years by the reading of His Word, waiting upon the means of the public sanctuary as well as closet of secret prayer, she drew from Him until she literally partook of His spirit and reproduced it in her home and community where she moved and had her being.

Of Martha, not in being cumbered about much serving, but because she had sat at the feet of her Master and imbibed His spirit, she was so filled with the spirit of love, it expressed itself in magnifying the home life, becoming one of the most devoted wives and painstaking mothers that this writer has ever known. What a hostess she was! All who have ever had the privilege of visiting in her home will bear me out in saying it was an ideal place. How smoothly everything went, how inviting to the visitor, how the preacher was received and refreshed and prepared to pursue his work. The very spirit and light of the Lord was radiated from that home as an unfailing afterglow of God.

The writer had known her from his childhood, visited in her home as a rollicking, irresponsible boy, then in after years as her pastor, then on through the years thereafter, and I want to bear testimony that she was ever the same gentle, sweet-spirited saint. We all loved and honored her in life and now in death we will revere her memory as one of the sweetest experiences of life.

Her great and good husband preceded her to the good world but a few months, and I am sure this is as she desired it, that she might soon join him on the other side.

What a heritage these good parents





# Beal-Burrow Dry Goods Co.

THE LARGEST WHOLESALE DRY GOODS HOUSE IN ARKANSAS

Our salesmen cover Arkansas, part of Louisiana, part of Oklahoma, and part of Texas.

We carry a big stock and have promptly delivered all goods sold up to the present. This is more than most jobbers can say during the excessive advances that we have gone through.

We solicit the business of all good merchants.

## Beal-Burrow Dry Goods Co.

313-315 MAIN STREET

LITTLE ROCK, ARK.

have left their children! But thank God they are following in the way of father and mother. I am a better man because I have known Sister Dixon and I expect when the mists have cleared away to take her by the hand and tell her: "Because you lived in yonder world heaven was made more real to me and you helped me by the grace of God to get here."—W. C. Watson.

**FITZGERALD.**—On July 12, 1918, Mrs. Segia Fitzgerald passed into her reward above. She was born December 12, 1836. She had married twice. Mr. Spurlock, her first husband, died many years ago. She then married F. S. Fitzgerald, who still lives to mourn her loss. She leaves children by each of her husbands, besides a host of grandchildren. She had been a member of the Methodist Church all her life. Thus we lose one of our most devoted members. She was indeed a Christian as every one who knew her will say and she died as she had lived, trusting in the Lord.

We miss her much from our community, for she was a neighbor upon whom you could depend, a friend without treachery, and a Christian without hypocrisy.

She lived like Mary and Martha, she died like Dorcas and she rests from her labors and her influence for good will be remembered in this community for years yet to come.—W. C. Lewis.

**SMITH.**—H. G. Smith was born at Woodberry, Georgia, June 30, 1841, and died near Rosston, Ark., October 8, 1918. He came to this state in 1872 and lived in the Carolina community, Nevada County, till his death. He was converted and joined the M. E. Church, South, at Old Carolina Church in 1873, in which he lived a consistent member until God called him home. He was married to Miss Mary A. Waller in 1874. To this union were born four sons and three daughters. Harry W., the oldest, is now in California in Government service, Arthur B., is at Mt. Moriah, Ark., and is a farmer and a minister in the Missionary Baptist Church; Artie Lee is insurance agent at Texarkana, Ark.; W. R. is a farmer near Rosston, Ark. The oldest daughter, Miss Mamie, is a trained nurse at Little Rock. Miss Bendett also lives in Little Rock. The youngest, Mrs. J. C. Trull is at Valley Junction, Iowa. All are members of the church and trying to do God's will and living consistent Christian lives as father and mother taught them. Sister Smith still survives to bear

their loss. Brother Smith, like other men, had his peculiarities and eccentricities, yet he was a good man, loyal to God and his church, and a good citizen. He also was a brave soldier in the war between the states and stood by his convictions in what he felt to be right, never flinching from the path of duty. Having been his pastor for two years I feel like I can say I know him. He was taken sick April 20 and lingered until he was called. He spoke to his son in his last hours of his readiness to go at whatever time the summons came, and when he would speak of these things his countenance would seem to lighten up and his son told me that about five minutes before he died father looked over at him and then upward with a bright smile, as much as to say, he caught already a glimpse of the glory land. We laid his body in the old White Church Cemetery near his home on October 10 in the presence of a large congregation.—F. R. Canfield.

**PARISH.**—Mrs. Edith Covington Parish was born April 27, 1893, and died at her home at Little Maumelle October 9, 1918, after a brief illness of pneumonia. She professed faith in Christ and joined the M. E. Church, South, under the ministry of the Rev. W. M. Hayes, in 1909.

Mrs. Parish was reared by Rev. and Mrs. E. Garrett, her foster parents, who loved her with a devotion most beautiful and tender and their affliction by her death seems as keen and excruciating as if she were an only daughter.

In April, 1916, she was married to Mr. Robert Parish, who survives her, and shares with Brother and Sister Garrett the sad bereavement. Edith was a splendid specimen of young girlhood. Her thoughtful consideration of her invalid foster mother was something rather unusual for one of her years. Here attentions were none the less thoughtful and constant to her father in his old age. Ever since growing to mature life and her mar-

riage she continued to be the main source of comfort and help to her aged parents.

From her childhood she loved the church and Sunday School and was one of those young girls that remained for the preaching hour and seemed to enjoy the services of her pastor.

Of her mature and more recent life I am not prepared for such definite mention. I have seen but little of her since I was her pastor at Stamps, in the days of her girlhood. I am persuaded, however, that she remained faithful to the end. Such was the testimony of her loved ones. According to her previous request the writer conducted her funeral service at the home and her body was laid to rest in a nearby cemetery October 10, 1918.—W. R. Harrison.

The cure for covetousness is not in the discouragement of commerce, but in the encouragement of a livelier commerce between earth and heaven.—Christian Herald.

## Middle Aged Women

Are Here Told the Best Remedy for Their Troubles.

Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change—heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GOLDEN, 925 Napoleon St., Fremont, Ohio.

North Haven, Conn.—"Lydia E. Pinkham's Vegetable Compound restored my health after everything else had failed when passing through change of life. There is nothing like it to overcome the trying symptoms."—Mrs. FLORENCE ISILLA, Box 197, North Haven, Conn.

In Such Cases

## LYDIA E. PINKHAM'S VEGETABLE COMPOUND

has the greatest record for the greatest good

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.



WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

### GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm  
tender little Stomach, Liver  
and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages, and for grown-ups.

#### CONFERENCE NOTICES.

##### NORTH ARKANSAS CONFERENCE NOTICE.

The class and committee of the First Year are called to meet in the Methodist Church at Clarksville, at 2:30 p. m., November 19. Any member of the class not present at the time and place announced cannot expect the committee to pass him.—J. H. O'BRYAN, Chairman Committee.

##### NO REDUCED RATE TO CONFER- ENCE.

Mr. F. M. Daniel, secretary of North Arkansas Conference, has had correspondence with Mr. C. L. Stone, Passenger Traffic Manager of the Missouri Pacific Railway, and is informed that the railroad is not making reduced rates for any conferences. The same information comes from the Cotton Belt. Let all who go to Conferences bear this in mind.

##### NORTH ARKANSAS CONFERENCE NOTICE.

The Committee on Admissions will meet in the Methodist Church at Clarksville at 2:30 p. m., November 19. Let all those coming up for admission on trial, expecting to be admitted into

#### A CRY IN THE NIGHT.

In behalf of the long-neglected superannuated preachers and the widows and orphans of deceased preachers of the M. E. Church, South. This Church claims a constituency of 2,225,000 adherents and property values that stagger the imagination. For this, much credit is due the above-named men. This appeal is to save these valiant, though aged and physically infirm heroes from real want. For years they have suffered in silence, receiving an annual pittance from the Church which they have helped to establish.

Men and women of the Methodist Episcopal Church, South, whose hearts pulsate in sympathy and love, can you rest complacently in the midst of your material possessions while the retired preachers, who did so much to sharpen your spiritual perceptions, languish in need of the bare necessities of existence? Shall they, who have given their all to create for you priceless values, both material and spiritual, be forgotten and neglected when the wolf howls at their doors?

A voice is calling through the land: "Buy Liberty Bonds," and millions of free men, women and children are swelling the grand chorus "Buy a Bond! Buy a Bond! Buy a Bond!" And for what? To win the great battle of Humanity versus Kaiserism. The person who can and does not respond to this call is unworthy the name American.

When you have purchased your Bonds, why not donate at least one to the Board of Finance of the M. E. Church, South, St. Louis, Mo., for the Superannuate Endowment Fund? By so doing you will assist in bringing sunshine and happiness into the lives of the blessed old retired preachers and the widows and orphans of deceased preachers of said Church.

Write Luther E. Todd, Secretary, 801-803 Mercantile Building, St. Louis, Mo.

full connection, asking re-admission, and those coming to us from other churches, meet this committee at the hour set. Do not expect us to call a special meeting for a later hour.—J. M. Hughey, Chairman.

##### NO REDUCED RATES.

I have tried diligently to secure reduced rates for members and delegates to the Little Rock Conference, but have failed. The railway managers tell me that no special rates will be granted to any such meetings.

The securing of these rates the past several years has given me sincere pleasure, and I shall feel the loss as much as the brethren who were benefited by the reduction.—Geo. Thornburgh, Railroad Secretary.

#### QUARTERLY CONFERENCES

##### ARKADELPHIA DISTRICT.

###### (Fourth Round.)

Dalark Ct., at Friendship, Nov. 2-3.  
Tigert Ct., at Lonsdale, Nov. 9-10.  
Benton Sta., Nov. 10-11.  
Sparkman, at Sparkman, Nov. 16-17.  
Central Ave., Nov. 17-18.  
Jessieville, at Cann House, Nov. 19-20.  
Arkadelphia Sta., Nov. 24-25.

###### (Special Round.)

Leola Ct., at Poyen, 10 a. m., Nov. 12.  
Carthage Ct., at Tulip, 10 a. m., Nov. 13.  
Princeton Ct., at Princeton, 2 p. m., Nov. 13.  
Arkadelphia Ct., at Mt. Zion, 11 a. m., Nov. 14.  
Holly Springs Ct., at Sardis, 10 a. m., Nov. 16.  
Pearcy Ct., at Pearcy, 10 a. m., Nov. 19.  
Park Avenue, 8 p. m., Nov. 19.  
Oaklawn, 8 p. m., Nov. 20.  
Third Street, 8 p. m., Nov. 21.  
Malvern Ct., at L'Eau Frais, 11 a. m., Nov. 22.  
Friendship Ct., at Friendship, 11 a. m., Nov. 23.

B. A. FEW, P. E.

##### BATESVILLE DISTRICT.

###### (Fourth Round.)

Alicia, at Bosler, Nov. 2-3.  
Swifton and Alicia, at Swifton, Nov. 3-4.  
Cave City, Nov. 6-7.  
Evening Shade, Nov. 7-8.  
Bexar, at Wheeling, Nov. 9-10.  
Viola, at Viola, Nov. 10-11.  
Mountain View, Nov. 14.  
Sulphur Rock, Nov. 16-17.  
Batesville, First Church, Nov. 17-18.

B. L. WILFORD, P. E.

##### CAMDEN DISTRICT.

###### (Fourth Round.)

Junction City, Nov. 3, at 2 p. m.  
El Dorado, Nov. 3, 7 p. m.; Q. C. Nov. 11, 8 p. m.  
Atlanta Ct., at Fredonia, Nov. 9-10.  
Buena Vista Ct., at B. V., Nov. 16-17.  
Eagle Mills Ct., at Harmony Grove, Nov. 17, 3 p. m.  
Stephens, Nov. 17, 8 p. m.  
Chidester Ct., at Chidester, Nov. 19, 1:30 p. m.  
Camden, Nov. 20, 8 p. m.  
Magnolia Station, Nov. 22, 8 p. m.  
Magnolia Ct., at Kilgore's Lodge, Nov. 23-24.  
Waldo Ct., at Waldo, Nov. 24, 3 and 8 p. m.

###### Special Quarterly Conferences.

Hampton, Nov. 12, 11 a. m.  
Thornton, Nov. 13, 10 a. m.  
Kingsland, Nov. 13, 2 p. m.

J. A. SAGE, P. E.

##### BOONEVILLE DISTRICT.

###### (Fourth Round.)

Delaware and Blaine, Nov. 2-3.  
Belleville, Nov. 9-10.  
Magazine, Nov. 10-11.

JAS. A. ANDERSON, P. E.

##### CONWAY DISTRICT.

###### (Fourth Round.)

Russellville, Nov. 3, night.  
Pottsville Ct., at Pottsville, Nov. 2-3, 11 a. m.  
Dover Ct., Nov. 4, 11 a. m.

R. C. MOREHEAD, P. E.

##### FAYETTEVILLE DISTRICT.

###### (Fourth Round.)

Farmington, Nov. 1.  
Weddington, Nov. 2-3.  
Springtown, Nov. 3-4.  
Prairie Grove, Nov. 3.  
Viney Grove, Nov. 9.  
Fayetteville, Nov. 10.  
Lincoln, Nov. 10-11.  
War Eagle, Nov. 13.

G. G. DAVIDSON, P. E.

##### FORT SMITH DISTRICT.

###### (Fourth Round.)

Charleston Ct., at Charleston, Nov. 2-3.  
Hartford and Midland, at Hartford, Nov. 10.  
Huntington and Mansfield, at Mansfield, Nov. 17.

J. K. FARRIS, P. E.

##### JELENA DISTRICT.

###### (Fourth Round.)

Holly Grove and Marvell, Nov. 2-3.  
Turner, Nov. 3.  
Cotton Plant, Nov. 8.  
McClelland and Surrounded Hill, Nov. 9-10.  
Wheatley, Nov. 10.  
Jelks and Wiville, Nov. 16-17.  
Cott, Nov. 17.

At all double dates I will be at the former in the morning and the latter at night.

W. F. EVANS, P. E.

##### LITTLE ROCK DISTRICT.

###### (Fourth Round—In Part.)

Maunelle Ct., at —, 11 a. m. and 2:30 p. m., Nov. 7.  
Oak Hill Ct., at —, 11 a. m. and

2:30 p. m., Nov. 8.  
Pastors will please see that all reports are ready and in full.

##### LITTLE ROCK DISTRICT—SPECIAL SESSIONS.

Benton Ct., at Bauxite, 2:30 p. m., Nov. 14.  
Austin Ct., at Mt. Tabor, 2:30 p. m., Nov. 15.  
Hickory Plains Ct., at Cross Roads, 2:30 p. m., Nov. 16.  
Des Arc, 11 a. m., and usual hour p. m., Nov. 17.

ALONZO MONK, P. E.

##### MONTICELLO DISTRICT.

###### (Fourth Round.)

Mt. Pleasant Ct., at Rock Springs, Nov. 2-3.  
Monticello, Nov. 3-4.  
Dermott, Nov. 9-10.  
Wilmar, Nov. 10-11.  
Parkdale and Wilmar, Nov. 14.  
Lake Village, Nov. 16-17.  
Eudora Ct., at Eudora, Nov. 17-18.  
Collins Ct., at Collins, Nov. 24.  
Warren, Nov. 24-25.

W. C. DAVIDSON, P. E.

##### JONESBORO DISTRICT.

###### (Fourth Round.)

Wilson, Nov. 2-3.

F. M. TOLLESON, P. E.

##### PARAGOULD DISTRICT.

###### (Fourth Round.)

Mammoth Spring, 8 p. m., Nov. 1.  
Salem, Nov. 2-3.  
Lorado, Nov. 9-10.  
Paragould, First Church, 8 p. m., Nov. 11.  
Stewards will please have all salaries of pastors up in full, if possible. Pastors will likewise see that all the general collections are in full and ready to make reports and nominations.

J. M. HUGHEY, P. E.

##### PINE BLUFF DISTRICT.

###### (Fourth Round.)

Rowell Ct., at Harper's Chapel, Nov. 2-3.  
New Edinburg Ct., at New Edinburg, Nov. 6.  
Star City Ct., Nov. 9-10.  
St. Charles Ct., at Pleasant Grove.

### NUTRATED IRON

Is Used By

Over 3,000,000

People Annually

In This Country

To Help Build Up

Their Health

Strength And

Endurance

Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital, says that to help make strong, keen, red-blooded Americans there is nothing in his experience which he has found so valuable as

nutrated iron—Nutrated Iron. It often increases the strength and endurance of weak, nervous,

rundown people in two weeks' time. It is conservatively estimated that Nutrated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; General John L. Clem (retired), the drummer boy of Shiloh, who was Sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson, of the Court of Claims of Washington, and others. Nutrated Iron is dispensed by all good druggists everywhere.

## The Methodist Hospital

Yes, the Memphis, Mississippi, North Mississippi, and North Arkansas Conferences own and are operating a well equipped hospital in Memphis, known as the Methodist Hospital, Lucy Brinkley Annex, with fifty beds devoted exclusively to surgical and maternity cases for women and children. Special terms will be made to the wife or child of a Methodist preacher.

Whatever delays there may have been or may be in the beginning and completion of the new hospital building have been and will be due to the exigencies of the war and our banking facilities, and not to the ownership of the Lucy Brinkley Annex. We call upon everyone to send in all past due subscriptions and to talk and work and pray for new ones. We need all the help possible.

METHODIST HOSPITAL,  
Thos. B. King, Financial Agent,  
Memphis.